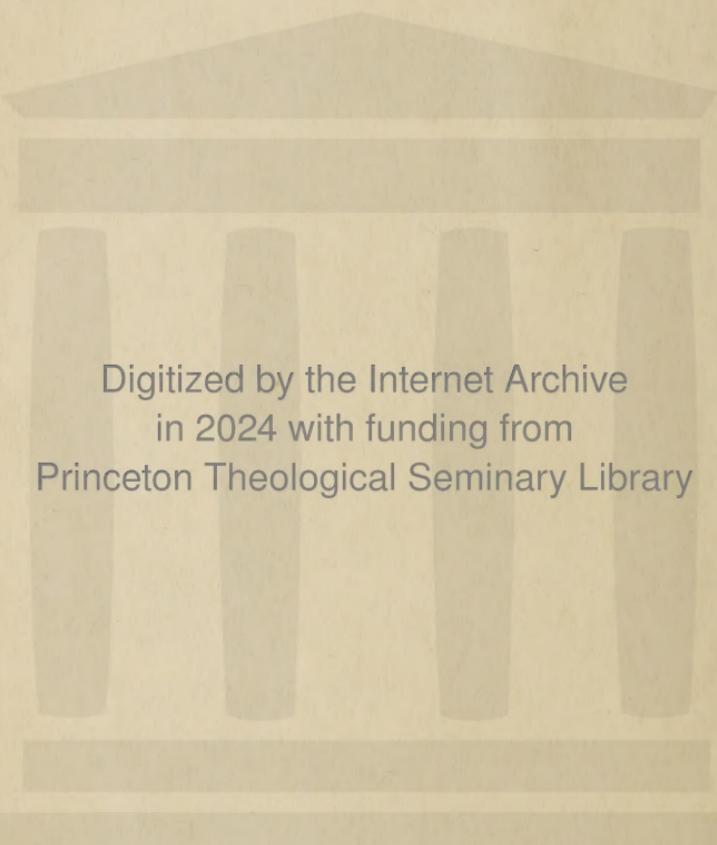


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PATRISTIC STUDIES  
VOL. XVII.

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Gregorius, Saint, Bp. of Nyssa  
**ENCOMIUM OF SAINT GREGORY**  
BISHOP OF NYSSA

ON HIS  
**BROTHER SAINT BASIL**  
ARCHBISHOP OF CAPPADOCIAN CAESAREA

A Commentary, with a Revised Text, Introduction,  
and Translation

A Dissertation

SUBMITTED TO THE FACULTY OF LETTERS OF THE CATHOLIC UNIVERSITY OF  
AMERICA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR  
THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

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## PREFACE

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Little has been done with works of St. Gregory of Nyssa, either by way of commentary or textual criticism. As regards the *Vita Basilii*, thus far the best text has been that of Ducaeus-Morellus of 1638; no commentary of any kind has ever been published; and the only modern translation is that in German by Fisch, a mere paraphrase and often inaccurate. The Latin version by Laurentinus Sifanus is no better than that of Fisch. In fact neither of these translations represents a serious effort to solve the outstanding difficulties of interpretation.

My aim in the present work has been: to revise the text as found in Migne's reprint on the basis of the readings of six selected manuscripts;<sup>1</sup> to give an English translation which would above all be accurate, yet smooth enough to conform to the standards of good English expression; and to present a general introduction and commentary sufficient to enable the reader to understand the *Vita Basilii* in its most important aspects.

In all matters of interpretation, I have, by a study of Gregory's other works, made him his own interpreter wherever possible. In the study of vocabulary of the *Vita*, I was seriously handicapped by the shortcomings of the existing lexica. However, both here and in matters of syntax I have endeavored to note all forms and usages that diverge from the norms of Classical Greek. Meridier and Campbell have been my guides in the treatment of style. I am especially indebted to the latter for much of my description of the purpose and effectiveness of the figures. Regarding style, i. e. both figures and clausulae, I have in the commentary merely called attention to the more striking features, relegating to the Introduction a more complete and detailed treatment. My discussion of the clausulae is quite brief, due chiefly to the fact that no satisfactory method of approach for studies in metrical prose has as yet been devised. I have, however, noted the percentage of the various accentual forms, the marked traces of quanti-

<sup>1</sup> For full description of my text, cf. Introduction, xxix.

tative rhythm, and the general devices to produce clausulae. In this work I have profited much by the studies of Reynolds and Dewing.

It is with pleasure that I acknowledge my indebtedness and sincere gratitude to Dr. Roy J. Deferrari, Head of the Department of Latin and Greek at the Catholic University of America, who suggested the subject and skilfully directed its development. I wish, furthermore, to thank the Reverend J. Marshall Campbell, Ph. D., of the Catholic University of America for much helpful advice during the progress of my work, also the Reverend Graham Reynolds, Ph. D., of the Catholic University of America for valuable assistance especially in my study of the clausulae. I take this opportunity also of expressing my appreciation to Mr. John E. Cullen of Baltimore through whose kindness I was enabled to complete the task of preparing this rather difficult manuscript for the printer. Finally, thanks are due to Reverend Mother Mary John, Superiorress General, and to the members of the Congregation of the Sisters of Charity of the Incarnate Word, who have made it possible for me to accomplish this work.

*The Catholic University of America,*  
March 25, 1928.

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## ABBREVIATIONS

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M. I = Migne, *Patrologia Graecae*, XLIV.

M. II = Migne, *Patrologia Graecae*, XLV.

M. III = Migne, *Patrologia Graecae*, XLVI.

Alex. = Alexandrian Period.

Graec. Rom. = Graeco-Roman Period.

Byz. = Byzantine Period.

Eccl. = Ecclesiastical.

D. P. C. R. = Dictionnaire Pratique Connaissances Religieuse,  
vol. III, Paris, 1926.

I. C. C. = International Critical Commentary on the Scriptures  
of the Old and New Testament.

Ἐγκώμι. Στέφ. = Ἐγκώμιον εἰς τὸν Ἀγιον Στέφανον τὸν Πρωτομάρτυρα.

Ἐγκώμι. Βασίλ. = Ἐγκώμιον εἰς τὸν Βασίλειον.

Λόγι. Κατ. = Λόγιος Κατηχητικὸς ὁ Μέγας.

Πρὸς Εὐνόμι. = Πρὸς Εὐνόμιον.

Pasquali's edition of the Letters is referred to by the number of  
the letter, page, and line.

Jaeger's edition of the Πρὸς Εὐνόμιον is referred to by the number  
of the book, page, and line.

The numerals found in the treatment of syntax, vocabulary, and  
style in both introduction and commentary refer to section, page,  
and line of my text.

In citing Greek authors in the introduction and commentary I  
have conformed to the abbreviations used by Liddell and Scott in  
the 8th edition of the Greek-English Lexicon, New York, 1897.



## INTRODUCTION

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### I. LIFE OF ST. GREGORY OF NYSSA.<sup>1</sup>

#### 1. *A Brief Chronological Outline of his Life.*

Gregory of Nyssa had not the aggressiveness of his brother Basil nor the eloquence of his name-sake of Nazianzus, yet he is a worthy member of that “Trinity of Cappadocia” that shed such lustre on the Fourth century Church. Of a sensitive and retiring disposition he was more drawn to the study of philosophy than to the strife of an administrative career, and it is upon the fruits of such study pre-eminently that his title to fame rests. A theologian of great speculative endowment, a deep and independent thinker he follows in the path of Clement’s and Origen’s inauguration—systematic theology. His “Great Catechesis,” Origen’s *De Principiis* excepted, is the most eminent achievement of the Greek patristic mind, and in orthodoxy he stands much nearer to the Church’s doctrine than Origen. Although he cannot be admitted into the small galaxy of great universal teachers<sup>2</sup>—chiefly because of his doctrine of Apoca-

<sup>1</sup> a) Primary sources are: the works of Gregory of Nyssa, chiefly the following, his letters (Pasquali, 1925), *De Hominis Opificio*, *De Hexaemeron*, *De Virginitate*, *De Vita Macrinae*, *Contra Eunomium*, *In XL Martyres*, etc. (Migne, *Patrologia-Graeca*, XLIV-XLVI.) ; the writings of Gregory Nazianzeno, especially letters 11, 80, 142, and 197, orations 11 (1-3), 27 (10) (Migne, P. G. XXXV-XXXVII.) ; the works of Basil particularly letters 58, 60, 92, 100, 215, 225, 237 (Migne, P. G. XXIX-XXXII) ; Mansi SS. Cone. Call. 3, 852. Secondary references of doubtful value can be found in Sophronius Graecus interpres (Migne, P. G. XLIV) ; Necephorus Callistus (*Hist. Eccl.* IX, 20; Migne, P. G. XLIV.) ; in Socrates (*Hist. Eccl.* IV, 21; Migne, P. G. XLIV.) ; in Theodoret (*Hist. Eccl.* IV, 28; Migne, P. G. XLIV.) ; in Photius (Migne, P. G. XLIV.) ; in Suidas (Migne, P. G. XLIV.) ; in Hieronymus, *De Viris Illustribus* (Migne, P. G. XLIV.).

b) Modern works: Bardenhewer, Vol. III, 188-220; Christ-Stählin VII, II, 2, 1420-1426; Tixeront (D. P. C. R. Vol. III.) ; Diekamp, Grabmann, Strawley, Wilson and Moore, etc.

<sup>2</sup> Cf. Bardenhewer, III, 193.

tastasis, he must always be remembered as one of the systematizers of the Patristics in which the Scholastic method struck root.<sup>3</sup>

It is to one product of a lesser phase of his genius that we here devote our attention—the theologian and the philosopher turned orator in honor of his dead and more oratorically gifted brother. Because of its subject, its author, the type of literature it exemplifies, the *'Εγκώμιον εἰς τὸν Βασίλειον* deserves close attention.

His birth, childhood, and youth are shrouded in obscurity. He himself could have told us much of this and subsequent periods, for he challenges our curiosity in the *Πρὸς Εὐνόμ.* when in his survey of the reign of Valens he says: ἀλλὰ τὸ μὲν τούτοις πᾶσι καθ' ἔκαστον ἐπεξέναι μεγάλης τυὸς ἀν δέοιτο συγγραφῆς καὶ χρόνου πολλοῦ καὶ πραγματείας ἰδίας, ἄλλως τε καὶ φανερῶν ἅπασιν ὄντων τῶν τηνικαῦτα κακῶν οὐδὲν ἀν γένοιτο πλέον πρὸς τὸν παρόντα λόγον ἐκ τοῦ μετὰ ἀκριβείας τὰς συμφορὰς ἐκείνας ἐπὶ τῶν πραγμάτων ἐκ τίθεσθαι. ὑπεστὶ δὲ καὶ φορτικὸν ἔτερον ἐν τῷ περὶ αὐτῶν διηγήματι, τὸ καὶ τῶν ἡμετέρων τινὰ μιγμην ἐξ ἀνάγκης ποιήσασθαι καθεξῆς διεξιόντα τὴν τῶν σκυθρωπῶν ἴστορίαν. εἰ γάρ τι καὶ πέπρακται τοιοῦτον ἡμῖν διὰ τοὺς ὑπὲρ τῆς εὐσεβείας ἀγῶνας οἶν φιλοτιμίαν φέρειν τῷ διηγήματι, τοῖς πλησίον καταλιπεῖν ἡ σοφία κελεύει. *'Εγκωμιαζέτω σε γάρ, φησίν, δ πέλας καὶ μὴ τὰ σὰ χείλη.*<sup>4</sup> Again in the Life of Macrina<sup>4a</sup> Gregory awakens our interest when he tells us that Macrina, reminiscent, recalled all that she could remember of their parents, of her own childhood, of events which preceded and followed Gregory's own birth. ἐμοῦ δὲ τὸν ἰδίους πόνους ἐν οἷς ἡμην διεξιόντος, πρότερον μὲν τοῦ βασίλεως Οὐάλεντος διὰ τὴν πίστιν ἐλαύνοντος, μετὰ δὲ ταῦτα τῆς ἐν ταῖς Ἐκκλησίαις συγχύσεως πρὸς ἀθλους ἡμᾶς καὶ καμάτους ἐκκαλουμένης. Οὐ παύσῃ, φησὶν ἡ Μεγάλη, ἀγνωμόνως ἐπὶ τοῖς θείοις ἀγαθοῖς διακείμενος; οὐ θεραπεύσεις τῆς ψυχῆς τὸ ἀχάριστον; οὐκ ἀντιπαραβήσεις τοῖς τῶν πατέρων τὰ σά; καίτοι γε κατὰ τὸν κόσμον τοῦτον ἐν τούτῳ δὴ μάλιστα μεγαλαυχοῦμεν, ἐν τῷ εὗ γεγονέναι καὶ ἀπὸ εὐγενῶν φῦναι δοκεῖν. πολὺς, φησί, κατὰ τὴν παίδευσιν ἐν τοῖς τότε χρόνοις ὁ πατὴρ ἐνομίζετο, ἀλλὰ μέχρι τῶν ἐγχωρίων δικαστηρίων ἡ κατ' αὐτὸν ἴστατο δόξα μετὰ ταῦτα δὲ τῶν λοιπῶν διὰ τῆς σοφιστικῆς αὐτοῦ καθηγουμένου, οὐκ ἐξῆλθε τὸν Πόντον ἡ φήμη ἀλλ' ἀγαπητὸν ἦν ἐκείνῳ τὸ ἐν τῇ πατρίδι περίβλεπτον. Σὺ δέ, φησί,

<sup>3</sup> Cf. Grabmann, 88.

<sup>4</sup> Cf. *Πρὸς Εὐνόμ.* I, 60 (17-24), 61 (1-5); M. II, 289, A, B.

<sup>4a</sup> Cf. M. III, 981, A, B.

πόλεσι καὶ δῆμοις καὶ ἔθνεσιν ὄνομαστὸς ἐī · καὶ σὲ πρὸς συμμαχίαν τε καὶ διόρθωσιν Ἐκκλησίαι πέμπουσι καὶ καλοῦσι · καὶ οὐχ ὅρᾶς τὴν χάριν; οὐδὲ ἐπιγινώσκεις τῶν τηλικούτων ἀγαθῶν τὴν αἰτίαν, ὅτι σε τῶν γονέων αἱ εὐχαὶ πρὸς ὑψος αἴρουσιν, οὐδεμίαν, ἢ ὀλίγην οἴκοθεν ἔχοντα πρὸς τοῦτο παρασκευήν;

Had a residence at Athens and foreign travel been Gregory's privilege, as it was that of Basil, the latter would have had little reason in later years to complain of Gregory's naïve simplicity, inexperience, and lack of judgment, as he does in Letters 58 and 225. Gregory did not receive as complete an education as his brother Basil, nor is it known who his masters were. It is very probable that the principal was Basil, whom he calls both his and his brother Peter's common father and teacher—*πατὴρ καὶ διδάσκαλος* or *καθηγητής* (*Περὶ Κατασκευάσης Ἀνθρώπου*).<sup>5</sup> In Letter 13 he claims no other teacher than Basil, and he says that he had him but for a short while. Furthermore in the same letter he declares that what he does not owe to Basil, he owes to his own efforts; for in his leisure moments he devoted all his energies to private study. At an early age he became a lector in the Church, but abandoned it for the career of a rhetor, as we learn from Letter 11 written by Gregory Nazianzene, who severely upbraided Gregory of Nyssa for preferring profane to sacred science. He rebuked him for vanity and love of display, which is not consistent with Gregory's character, as we know it from his writings. It is at this period that a dubious tradition places his marriage with Theosebeia.

Influence, whether direct or indirect, was brought to bear upon Gregory to give up the profession of rhetor and to retire to Annesi on the Iris. There he devoted himself to the study of asceticism and theology. But not for long was he left in this retreat. He was called forth, much against his will, in 371 to be consecrated bishop of Nyssa, an out-of-the way place in the metropolitan province of Cappadocian Caesarea. Gregory's episcopacy was a stormy one. Persecuted by the Arians in 375, deposed by them in 376 in a council convened at Nyssa, he went into exile and wandered from place to place to avoid their intrigues.

The death of Valens, August 9, 378, and the elevation of Theo-

<sup>5</sup> Cf. Migne, I, 61-64; 125. Letter 29.

diosius to the imperial throne permitted Gregory to return to Nyssa, to the great rejoicing of his people.<sup>6</sup> A few months later, January 1, 379, Basil died and Gregory his brother not only was left the legacy of the Eunomian controversy, but, as subsequent events showed, he had to take Basil's place in the arena of ecclesiastical intrigue and become ally and director of the churches who called him to their aid.<sup>7</sup> In September or October of 379 Gregory convened a synod at Antioch which was much concerned about Apollinarianism. A decree of that synod commissioned him to make a visitation of the churches of the Pontus. It was while fulfilling this commission that in April 380 he was also ordered to direct the election of a metropolitan to the vacant see of Sebaste in Lesser Armenia. To his great astonishment the choice fell upon himself. His protests were in vain and he was held captive for a month or more before he was finally permitted to return to Nyssa.<sup>8</sup> This journey through the Pontus is not generally mentioned by recent biographers because Letter 19 was unknown to Tillemont whom they follow. It only came to light in 1731 through Caraccioli.<sup>9</sup>

The Second Ecumenical Council of Constantinople met May 381 A. D. with Meletius of Antioch as its president, who died during this session of the Council. The ambitious and jealous prelates, who were contending over the see of Antioch, thus left vacant by the death of Meletius, and over the see of Constantinople which vacancy Gregory Nazianzene had been called to fill and who was most anxious to relinquish it, left the question of orthodoxy to the more zealous and disinterested members of the hierarchy. Among these Gregory of Nyssa was recognized as a leader, a teacher of eminent authority in theology, and a staunch supporter of orthodoxy. His eminence and character had preceded him to the Imperial Court, and Theodosius, to insure the execution of the decrees of the Council, ordered through the statutes of July 30, 381 that those in the dioceses of the Pontus be declared as open heretics who did not hold communion with the Bishops Helladius

<sup>6</sup> Cf. Letter 6.

<sup>7</sup> Cf. Letter 29; M. III, 982, A. B.

<sup>8</sup> Cf. Letters 19 and 22.

<sup>9</sup> Cf. Bardenhewer, III, 190.

of Caesarea, Otreius of Melitene in Lesser Armenia, and Gregory of Nyssa.<sup>10</sup>

Gregory's later years, like his earlier ones, are unrecorded in history. There is no account of him being present at Constantinople in 382, but he was there in 383. Subsequently in 385 or 386 Gregory was in Constantinople since he was the favoured orator chosen to deliver the funeral oration of Princess Pulcheria, and not long after that of her mother, the Empress Flaccilla. In 394 Rufinus, the powerful prefect of the East, summoned a synod to meet at Constantinople. Gregory of Nyssa is recorded as being present. From that date Gregory's name is no longer mentioned in history. If he did not die shortly after, it was probably sometime in 395 A. D.

## 2. *Literary Activity.*

With Basil and Gregory Nazianzene, the theologian *par excellence*, Gregory of Nyssa took his stand, and with his co-laborers vigorously defended against the storm of heresy the dogmas contained in the Nicene Creed. For personal reasons, however, he turned his interest to the problems of anthropology and eschatology. No theme held more fascination for Gregory than the human knowledge of God; its possibilities or potentialities, its necessity, its nature, origin, and growth. In his anti-Arian writings Gregory directed his efforts to an attack on the rationalistic concept of the intelligibility of God; in his exegetical and ascetical works he handled knowableness with greater freedom, revealing a preference for the mystical ascent of the human soul to the knowledge of God.

With heathen philosophy no Church writer of the Fourth century was so familiar as Gregory of Nyssa. He has forcibly interwoven Platonic and neo-Platonic ideas throughout his train of thought. He placed an appreciative but not an excessive value on profane or secular learning, not so much for what it is in itself as for the service it could render to the Church. He followed no particular school of philosophy, but used his judgment and common sense in selecting from the various systems, considering that heathen philosophy was only a means to an end. Gregory's philosophical

<sup>10</sup> Cf. Cod. Theod. 16 (1-3).

speculations did not cause him to loose his claim to orthodoxy, because his theology met with no objections in the Ecumenical Council of 787 which called him the “Father of Fathers” ὁ τῶν πατέρων πατήρ, and ὁ τῶν Νυσσαίων φωστήρ, ἀνὴρ μετὰ τὸν ἀδελφὸν δεύτερος ἐν τε λόγοις καὶ τρόποις.<sup>11</sup>

His work *Πρὸς Εὐνόμιον* is one of the most forceful answers to Arianism among the Church Fathers and is the most comprehensive in content of Gregory's works. Among his dogmatic works the *Ἀντιρρητικὸς πρὸς τὰ Ἀπολληνάριον* and the *Λόγος Κατηχητικὸς ὁ Μέγας* are considered his best. The *Περὶ Ψυχῆς καὶ Ἀναστάσεως* ranks highest in his philosophical writings for depth and subtlety of thought, and the *Περὶ Παρθενίας* is his most excellent ascetical work.

Gregory held also prominent place among the orators of his day. Judging, however, from our standard, he cannot compare with Basil and Gregory Nazianzene. He lacks the manly force, the dignity, and the compactness of the one, and the liveliness, the versatility, the power of delineation, and the originality of the other. His art is not a natural gift, but more the austere skill which is the fruit of study and practice. His rhetorical training became second nature and his excessive use of sophistic devices often impairs rather than heightens the artistic value of his composition.

The literary activity of Gregory may be assigned, for the most part, to the 8th and 9th decades of the Fourth century, i. e. 379-394.<sup>12</sup> The following list of his works is based chiefly upon Bardenhewer.<sup>13</sup>

### The Works of St. Gregory of Nyssa.

#### A. Exegetical.

*Ἀπολογητικὸς περὶ τῆς Ἐξαημέρου* (In Hexaemeron Explicatio Apologetica). This work was written about the year 379 at the request of Peter, Bishop of Sebaste and brother of Gregory. It is a defense of Basil's Hexaemeron.

*Περὶ Κατασκευῆς Ἀνθρώπου* (*De Hominis Opificio*). This is a

<sup>11</sup> Cf. M. I, 1.

<sup>12</sup> Cf. Diekamp, 3.

<sup>13</sup> Cf. Bardenhewer, III, 194-209.

treatise on the creation of man and it is a sequel to the Hexaemeron of Basil. It was written at the request of Peter of Sebaste, and prior to the Hexaemeron, as Gregory himself indicates in the latter.

**Περὶ τοῦ Βίου Μωϋσέως** (*De Vita Moysis*). It is addressed to a certain Caesarius, not the brother of Gregory of Nazianzus. Gregory attempts to show that the life of Moses is a symbol of the Christian life. The *θεωρία*, properly speaking, is prefaced by the *προθεωρία*, briefly outlining the life of Moses.

**Eis τὴν Ἐπιγραφὴν τῶν Ψαλμῶν** (*In Psalmorum Inscriptiones*)—in two books. Gregory endeavors to show that the division into five parts of the Psalter represents the five degrees of perfection.

**Ἐξήγησις Ἀκριβῆς eis τὸν Ἐκκλησιαστὴν τὸν Σαλομῶντος** (*In Ecclesiastem*)—in eight homilies. The object of this discourse is to show that the purpose of Ecclesiasticus is to elevate the soul beyond the world of sense.

**Ἐξήγησις Ἀκριβῆς eis τὰ Ἀσματα τῶν Ἀσμάτων** (*Expositio Cantici Canticorum*)—in five homilies. This work, addressed to Olympias, as well as the preceding treatise, is mentioned in an article by Suidas. Gregory explains the Canticle of Canticles as a symbolical union of the soul with God.

**Περὶ τῆς Ἐγγαστριμύθου** (*De Pythonissa*)—A short treatise on I Kings 28, 12 ff., in the form of a letter to Bishop Theodosius, to show that it is not Samuel who appears to Saul and to the magician Endor, but a demon who takes the form of Samuel.

**Eis τὴν Προσευχήν** (*De Oratione Dominica*)—five homilies. It is a commentary on the Lord's Prayer.

**Eis τὸν Μακαρισμούς** (*De Beatitudinibus*)—on Matt. 5, 1-10, in eight homilies.

## B. Dogmatic.

**Λόγος Κατηχητικὸς ὁ Μέγας** (*Oratio Catechetica Magna*). This discourse is divided into forty sections. It is an explanation of the fundamental dogmas of Christianity in reply to the attack of pagans, Jews, and heretics. The points treated are the Trinity, Redemption, the Incarnation, Baptism, and the Eucharist.

**Πρὸς Εὐνόμιον Ἀντιρρητικὸς Λόγος** (*Contra Eunomium—Libri Duodecim*). Eunomius, Bishop of Cyzicus, was deposed in 360 because he was suspected of Arianism. He wrote in his own de-

fense an Ἀπολογητικὸς Λόγος. Basil replied with his Ἀνατρεπτικὸς τοῦ Ἀπολογητικοῦ τοῦ Δυσσέβους Εὐνομίου. Immediately after the death of Basil, Eunomius published a writing in three books wherein he attacked Basil and developed his own doctrine. It is against this and to defend his own brother that Gregory wrote his refutation.

Ἀντιρρητικὸς πρὸς τὰ Ἀπολλιναρίου (*Adversus Apollinarem*): written in two books it is a refutation against the treatise on the Incarnation by Apollinaris, Bishop of Laodicea.

Κατὰ Ἀπολλιναρίου (*Contra Apollinarem*). A letter to Theophilos, Bishop of Alexandria, which is a sequel to the preceding work.

Περὶ τοῦ Μὴ Εἶναι Τρεῖς Θεούς. (*Quod Non Sint Tres Dii*). A very short treatise addressed to Ablabius.

Ἐκ τῶν Κοινῶν Ἐννοιῶν πρὸς Ἑλληνάς (*Adversus Graecos ex Communibus Notionibus*). Another discourse on the dogma of the Trinity.

Περὶ Πίστεως (*De Fide ad Simplicium*). To the tribune Simplicius, on the divinity of Christ and the Holy Spirit.

Λόγος κατὰ Ἀρείου καὶ Σαβελλίου (*Adversus Arium et Sabellium*).

Περὶ τοῦ Ἅγιου Πνεύματος καὶ Μακεδονιάνων τῶν Πνευματομάχων (*De Spiritu Sancto adversus Pneumatomachos Macedonianos*).

Περὶ Ψυχῆς καὶ Ἀναστάσεως ὁ Λόγος ὁ Λεγόμενος τὰ Μακρίνια (*Dialogus de Animo et Resurrectione qui Inscrimitur Macrinia*). A dialogue between Gregory and his sister Macrina on the soul, immortality, death, and resurrection. It is modelled on Plato's Φαίδων ἢ περὶ Ψυχῆς. In art and beauty it is not comparable with its model but in depth and subtlety of thought it far surpasses the Platonic dialogue. Macrina very probably died in the autumn of 379 and the treatise was apparently written in 380.

Κατὰ Εἰμαρμένης (*Contra Fatum*). A defence of free will against astrological fatalism. According to Tillemont it was written in 381.<sup>14</sup>

Περὶ Νηπίων πρὸς Ὡραῖον Αφαρπαξομένων (*De Infantibus Qui Premature Abripiuntur*). Addressed to Hierius, prefect of Cappadocia, to explain why God permits the premature death of infants.

<sup>14</sup> Cf. Tillemont, IX, 586 ff.

### C. Ascetical Writings.

**Περὶ τοῦ Τὶ Χριστιάνον Ὀνομα ἢ Ἐπάγγελμα** (*De Professione Christiana*). Addressed to a certain Harmonius.

**Περὶ Τελεότητος** (*De Perfecta Christiani Forma*). To the monk Olympias.

**Περὶ τοῦ κατὰ Θεὸν Σκοποῦ** (*De Propositione secundum Deum et Exercitatione juxta Venitatem et ad Religiosos qui Proposuerant Quaestionem de Pietatis Scopo*).

**Περὶ Παρθενίας Ἐπιστολὴ Προτρεπτικὴ εἰς τὸν κατ' Ἀρετὴν Βίον** (*De Virginitate*). This was written about 370 or 371 just prior to the time when he was called forth from Basil's monastery on the banks of the Iris to take up the duties of a bishop.

**Πρὸς τὸν Ἀχθομένους ταῖς Ἐπιτιμήσεσι** (*Adversus Eos Qui Castigationes Aegre Ferunt*).

### D. Orations.

**Πρὸς τὸν Βραδύνοντας εἰς Βάπτισμα** (*Adversus Eos Qui Differunt Baptismum*).

**Κατὰ τῶν Τοκιζόντων** (*Contra Usurarios*).

**Περὶ Φιλοπτωχίας καὶ Εὐποιίας** (*De Pauperibus Amandis et Benignitate Complectendis*). Two homilies.

**Πρὸς τοὺς Πενθοῦντας ἐπὶ τοῖς ἀπὸ τοῦ Παρόντος Βίον πρὸς Αἴδιον Μεθυσταμένους εἰς τὴν Εαυτοῦ Χειροτονίαν** (*In Suam Ordinationem*). This title is misleading for it does not apply to the purpose of the discourse. It is not a question of Gregory's ordination. John Damascene would call it **Περὶ τῆς ἐν Κωνσταντίνου Πόλει Καταστάσεως τοῦ Ἀγίου Γρηγορίου**, i. e., on the peculiar circumstances of St. Gregory Nazianzene at Constantinople. If the latter title is correct, then the oration was very probably delivered in 381 at Constantinople.

**Περὶ Θεότητος Υἱοῦ καὶ Πνεύματος Λόγου καὶ Ἐγκώμιον εἰς τὸν Δίκαιον Ἀβραάμ** (*Oratio de Deitate Filii et Spiritus Sancti*). According to Tillemont (IX, 586) this oration was delivered in 383 at Constantinople.

**Εἰς τὴν Ἡμέραν τῶν Φωτῶν** (*In Baptismum Christi*).

**Εἰς τὸ Ἀγιον Πάσχα καὶ περὶ τῆς Τριημέρου Προθεσμίας τῆς τοῦ Χριστοῦ Ἀναστάσεως** (*In Sanctum Pascha vel in Christi Resurrectionem*). This is in five orations.

*Ἐγκώμιον εἰς τοὺς Ἅγιους Τεσσαράκοντα Μάρτυρας* (*In XL Martyres*). Two discourses.

*Ἐγκώμιον εἰς τὸν Μέγαν Μάρτυρα Θεόδωρον Λόγος εἰς τὸν Ἅγιον Πνεῦμα* (*De Spiritu Sancto*).

*Eἰς τὴν τοῦ Χριστοῦ Ἀνάληψιν* (*In Ascensionem Christi*).

*Ἐγκώμιον εἰς τὸν Ἅγιον Στέφανον Πρωτομάρτυρα* (*In Sanctum Stephanum Protomartyrem*).

*Ἐγκώμιον εἰς τὸν Ἰδιον Ἀδελφὸν τὸν Μέγαν Βασίλειον* (*In Laudem Fratris Basiliū*).

*Ἐγκώμιον εἰς τὸν Ὅσιον Πατέρα Ἡμῶν Ἐφραΐμ* (*De Vita Sancti Patris Ephraem*).

*Ἐπιτάφιος Λόγος εἰς τὸν Μέγαν Μελέτιον* (*De Meletio Episcopo*) 381 A. D.

*Eἰς Ποντιχερίαν Λόγος* (*In Funere Pulcheriae*). A funeral oration on Pulcheria, a daughter of the Emperor Theodosius and the Empress Flaccilla, delivered about the year 385 A. D.

*Ἐπιτάφιος Λόγος εἰς Πλακίλλαν Βασίλισσαν* (*In Funere Flaccilla Imperatrice*). A funeral oration on Flaccilla the Empress in 385 A. D.

*Eἰς τὸν Βίον τοῦ Ἅγιου Γρηγορίου τοῦ Θαυματουργοῦ* (*De Vita Beati Gregorii Thaumaturgi*).

*Eἰς τὸν Βίον τῆς ὁσίας Μακρίνης* (*De Vita Sanctae Macrinae*).

#### E. Letters.

The collection of letters as printed by Pasquali in the Berlin Corpus contain thirty letters.

#### F. Spurious or Doubtful Writings.

*Eἰς τὰ τῆς Γραφῆς Ρήματα: Ποιήσωμεν Ἀνθρωπὸν κατ' Εἰκόνα Ημετέραν καὶ ὄμοιόσιν*.—This is in two sermons and is found among Basil's works.

*Περὶ τοῦ τί ἔστι τὸ κατ' Εἰκόνα Θεοῦ καὶ καθ' ὄμοιόσιν*.—Probably apocryphal.

*Περὶ Ψυχῆς* (*De Anima*), a fragment of a treatise on the nature of man by Nemesius.

*Προτρεπτικὸς πρὸς Μετάνοιαν* (*Adhortatoria ad Poenitentiam*). This treatise belongs to St. Asterius.

*Eἰς Παρείσβασιν Νηστειοῦν*.—This treatise belongs also to St. Asterius.

### 3. *Character of Gregory.*

Since literature is the expression of thought in language, and by thought is meant ideas, feelings, views, reasonings, and other operations of the mind,<sup>15</sup> then it is in his writings that one must seek for Gregory the man and saint, as well as the theologian and philosopher. On the one hand, his works reveal vividly the intellectual vigor of the man, viz., his deep and subtle thought, breadth of view, philosophy, and knowledge of human nature. On the other hand, they portray him calm, humble, meek, amiable, unassuming, patient, gentle, reflective, and more given to repose than to action. Self-effacement, poise, fortitude of soul, endurance of physical discomforts, sensitiveness, dejection, and even sadness characterize the image reflected in the pages of Gregory's writings. A touchingly human atmosphere pervades the whole and the moral portrait of the man stands out in bas-relief.

He is capable of just indignation, as is revealed when he, justifying his anger against Eunomius and hesitating on this account to publish the work Πρὸς Εὐνόμῳ, says: Letter XXIX, 84 (22-24), 85 (1-18): ὁ δέ μοι τὴν ἀμφιβολίαν ποιεῖ, τοῦτο ἔστιν ἐπειδὴ κατ' αὐτὴν τοῦ ἀγίου Βασιλείου τὴν κοίμησιν τὸν τὸν Εὐνομίου λόγον ὑπεδέξαμεν, ἔτι τῆς καρδίας περιζεύσης τῷ πάθει καὶ πρὸς τὴν κοινὴν τῶν ἐκκλησιῶν συμφορὰν ὑπεραλγούσης, γέγραπτο δὲ τῷ Εὐνομίῳ οὐχ ὅσα μόνον τοῦ καθ' ἑαυτὸν δόγματος ἔχειν ἐδόκει τὴν σύστασιν, ἀλλ' ἡ πλείων αὐτοῦ σπουδὴ περὶ τὰς λοιδορίας ἦν, ἃς κατὰ τοῦ πατρὸς ἡμῶν φιλοπόνως συνέγραφεν, τούτου ἔνεκεν ὑποτραχυνθεὶς ἐκ τῶν ἐφ ὑβρει παρ' αὐτοῦ ῥηθέντων ἔστιν ὅπου θυμόν τινα κατὰ τοῦ συγγραφέως καὶ φλεγμονὴν καρδίας ἐνεδειξάμην. ἐπεὶ οὖν ἄλλα ἵσως ἡμῖν οἱ πολλοὶ συνεγνώκασιν, ὅτι πρὸς τὸ ὑπομένειν τοὺς ἀτάκτως καθ' ἡμῶν θρασυνομένους ἐπιτιθείως ἔχομεν, ὡς ἔστι δυνατὸν ἐκ τῆς τοῦ ἀγίου ἐκείνου διδασκαλίας ἀσκήσαντες ἐν τῷ ἥθει τὸ μέτριον, δέδοικα μὴ ἐκ τῶν πρὸς τὸν ἀντίπαλον ἡμῖν γεγραμμένων νεοφανεῖς τινες τοῖς ἐντυχάνοντι δόξωμεν, ὡς εὐκόλως πρὸς τὰς τῶν ὑβριστῶν λοιδορίας ἐκτραχυνόμενοι. ἡ τάχα παραιτήσεται ἡμᾶς πρὸς τὸ μὴ δοκεῖν εἶναι τοιούτους τὸ μὴ ὑπὲρ ἡμῶν αὐτῶν ἀλλ' ὑπὲρ τῶν κατὰ τοῦ πατρὸς εἰρημένων ὀργίζεσθαι· ἐν γὰρ τοῖς τοιούτοις τάχα τὸ μετριάζειν τοῦ χαλεπαίνειν ἔστιν ἀσυγγνωστότερον. He is capable too of indignation at personal

<sup>15</sup> Cf. Newman, J. H., *The Idea of a University*, London, 1912, 291.

injuries or insults. Human and encouraging indeed is his description of two contending emotions, anger and meekness, roused because of the discourtesy meted out to him by Helladius.<sup>16</sup> ὅτε καὶ μάλιστα τὸν θεῖον ἡγάσθην ἀπόστολον οὕτως ἐναργῶς τὸν ἐμφύλιον ἡμῖν διαιράφοντα πόλεμον, λέγοντα εἶναι τινὰ ἐκ τοῖς μέλεσι νόμον ἀμαρτίας τὸν ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοὸς καὶ ποιοῦντα πολλάκις ἑαυτῷ τὸν νοῦν αἰχμάλωτόν τε καὶ ὑποχείριον, ταύτην ἐν ἐμαυτῷ βλέπων τῶν δύο λογισμῶν τὴν ἐξ ἐναντίου παράταξιν, τοῦ τε χαλεπαίνοντος πρὸς τὴν ἐξ ὑπερηφανίας ὕβριν καὶ τοῦ τὸ διαιδοῦν καταστέλλοντος. ἐπεὶ δὲ κατὰ θεοῦ χάριν ἐπεκράτησεν ἡ κρείττων ρόπη, τότε πρὸς αὐτὸν εἶπον ἐγώ.—This same letter gives a glimpse of Gregory's fortitude and endurance under physical discomfort and exhaustion.

Perfect faith, implicit trust in God, sweetness, and tenderness pervade his whole life. Nevertheless, that gentle and retiring nature displayed dauntless courage when called on to fill Basil's place; nor was it love of human glory that sustained him. Let Gregory speak for himself:<sup>17</sup> Καὶ με μηδεὶς οἴεσθω φιλοτιμίᾳ τινὶ καὶ δόξῃ ἀνθρωπίνῃς ἐπιθυμίᾳ πρὸς τὸν ἀσπονδον τοῦτον καὶ ἀκήρυκτον πόλεμον ἔτοιμως κατιόντα τοῖς ἐναντίοις συμπλέκεσθαι. εἰ μὲν γὰρ ἐξῆν ἀπραγμόνως καθ' ἡσυχίαν διάγειν ἐν εἰρηνεύοντι βίῳ, πόρρω τοῦ καθεστῶτος ἀνὴρ ἔκουσίως ἐπιταράσσειν τὴν ἡσυχίαν, αὐθαίρετον ἐκ προκλήσεως πόλεμον καθ' ἡμῶν αὐτῶν ἐπεγείροντας. ἐπεὶ δὲ πολιορκεῖται μὲν ἡ πόλις τοῦ θεοῦ, ἡ ἐκκλησία, κατασείεται δὲ τὸ μέγα τεῖχος τῆς πίστεως τοῖς μηχανήμασι τῆς αἱρέσεως ἐν κύκλῳ περιδονούμενον, κίνδυνος δὲ οὐ μικρὸς αἰχμάλωτον οἴχεσθαι παρὰ τῆς τῶν δαιμόνων ἐπιστρατείας ἀνάρπαστον τὸν λόγον τοῦ κυρίου γενόμενον, διὰ τοῦτο φοβερὸν εἶναι κρίνας τὸ μὴ συμμετασχεῖν τῆς τῶν Χριστιανῶν ἀγωνίας οὐκ ἐπὶ τὴν ἡσυχίαν ἀπέκλινα, προτιμοτέρους δὲ μᾶλλον ἐποιησάμην τοὺς ἐκ τῶν πόνων ιδρῶτας τῆς ἐκ τοῦ ἡσυχάζειν ἀνέσεως, κ. τ. λ.

As a final touch to this sketch of Gregory's character, his own words describing the true qualities of a bishop are not inappropriate. He is unconsciously describing himself:<sup>18</sup> διὰ τοῦτο φησι· κατηρτισμένος ἔσται πᾶς μαθητὴς ὡς ὁ διδάσκαλος αὐτοῦ. τί οὖν, ἀδελφοί; ἄρα δυνατὸν ταπεινόφρονα γενέσθαι καὶ κατεσταλμένον τῷ ἥθει καὶ μέτριον

<sup>16</sup> Cf. Letter 1, 7 (14-23).

<sup>17</sup> Cf. Πρὸς Εὐνόμ. 11, 218 (9-24): M. 11, 912.

<sup>18</sup> Cf. Letter XVII, 54 (25-31).

καὶ φιλοκερδείας κρείττονα καὶ τὰ θεῖα σοφὸν καὶ πεπαιδευμένον τὴν ἐν τοῖς τρόποις ἀπετήν τε καὶ ἐπιείκειαν, ταῦτα ἐν τῷ διδασκάλῳ μὴ βλέποντα; ἀλλ’ οὐκ οἶδα πῶς οἶόν τε τὸν κοσμικῷ μαθητευθέντα πνευματικὸν γενέσθαι· πῶς γὰρ ἀν μὴ κατ’ ἐκεῖνον εἰεν οἱ πρὸς αὐτὸν ὄμοιούμενοι;

## II. ΤΗΕ Ἐγκώμιον εἰς τὸν Βασίλειον.

### 1. The Text.<sup>1</sup>

Prior to the Graeco-Latin edition of Paris, 1615, several Latin versions of Gregory's works, either separate or collected treatises, had been edited. In 1562 Laurentinus Sifanus edited in Latin many of Gregory's writings, among which the Ἐγκώμιον is included. The first Graeco-Latin edition, Paris, 1615, was the work of a Jesuit, Fronto Ducaeus. It was published in two volumes, and the Ἐγκώμιον εἰς τὸν Βασίλειον with the Latin version of Laurentinus Sifanus is found in Vol. II, pp. 911-930. Jacobus Gretserus in 1618 brought out an appendix to the edition of 1615. A second Paris edition, in three volumes, appeared in 1638 by Morel—a reprint of the edition of 1615 with Gretser's appendix added. The Ἐγκώμιον εἰς τὸν Βασίλειον occupies pp. 479-498 of Vol. III. The preliminary work for a new edition by the Benedictines was destroyed during the French Revolution. The present Migne edition, Paris, 1863, is a reprint of the Morel edition of 1638. The Ἐγκώμιον εἰς τὸν Βασίλειον is found in Vol. XLVI, 788-817.

The Berlin Corpus thus far has not included the Ἐγκώμ. Βασίλ. in its critical edition of St. Gregory of Nyssa. Therefore using the Migne edition as a basis, the present text has been revised with the aid of photostatic copies of the following MSS.

### Conspectus Siglorum.

- A codex Vaticanus, (graecus) 2086 saec. IX-X.
- B codex Ottobonensis (graecus) 442 1004 A. D.
- C codex Parisinus (graecus) 513 saec. X.
- D codex Vaticanus (graecus) 446 saec. XI.
- E codex Vaticanus (graecus) 1443 saec. XII (circa).
- F codex Parisinus (graecus) 584 saec. XII.

<sup>1</sup> Cf. Migne, P. G., XLIV, 39. Bardenhewer, 193 f.

These MSS. were selected and photographed through the courtesy of the Association Guillaume Budé.

I have endeavoured to be conservative in my alterations of the text, making only such changes as the MSS. seemed to warrant with certainty. In the critical apparatus, I have noted all the variant readings of the MSS. listed above.

## 2. *The Authenticity.*

H. Usener, *Das Weihnachtsfest*, 2<sup>o</sup> Auflage (Bonn, 1911), p. 255, questions the authenticity of this eulogy. He finds it difficult to attribute the authorship to one related to Basil by the bonds of family ties. Delehaye<sup>2</sup> considers Usener's argument unconvincing, claiming that the impersonal tone throughout the eulogy is due to the rhetoric of the age. For Sophistic epideictic tends to efface the personal traits and the concrete by abstract qualities. The method of development is the substitution of the universal for the particular. Even in his biography of Macrina which is told as a simple, direct narrative of her life, Gregory avoids speaking of her as his own sister but refers to her as the sister of Basil. In the same work<sup>3</sup> when he has occasion to mention Basil it is never as his brother but as Macrina's brother, or "the great Basil," ὁ πολὺς Βασίλειος ὁ ἀδελφὸς τῆς προειρημένης;<sup>3</sup> or τοῦ μεγάλου Βασιλείου;<sup>4</sup> or "Basil the famous saint," ὁ πολὺς ἐν ἀγίοις Βασίλειος.<sup>5</sup>

Bardenhewer and Holl,<sup>6</sup> likewise, regard Usener's judgment in this matter as hasty, and consider Gregory of Nyssa as the author of the eulogy.

The six MSS. examined by me attribute it to Gregory. Internal evidence based on stylistic grounds strongly indicates Gregory of Nyssa as author of the Ἐγκώμ. Βασίλ. The syntactical characteristics found in this oration have been observed in other established writings of Gregory. Some of the frequently occurring ones are: the use of the attributive adjective instead of the attributive genitive; the substantive adjective with the article τό; the frequent use of διά with the genitive as means, agent, instrument, and even

<sup>2</sup> Cf. Delehaye, 188, and 233.

<sup>5</sup> Cf. *ibid.* 973 B.

<sup>3</sup> Cf. M. III, 965 B, C.

<sup>6</sup> Cf. Bardenhewer, III, 208.

<sup>4</sup> Cf. *ibid.* 972 D.

cause; *ἀνεύ* preceded by the relative; *ἐν* with the dative to express means; *παρά* with the genitive of agency instead of *ὑπό*; *ώστε* with the infinitive expressing both possible and actual result; *λέγειν* and *εἰπεῖν* followed by the infinitive in O. O.; *ὡς* *ἄν* with the optative after primary tenses to denote purpose; his frequent use of the participle, especially the attributive and circumstantial.

The vocabulary reveals tendencies that are commonly characteristic of Gregory, viz., a great freedom in the choice of words, especially poetic and late; also the coining of new words and the use of old words with new meanings.

The style and rhythm more distinctly than either of the above tests mark it as Gregory's composition. Excessive turgescence and redundancy, due to the frequent occurrence of pleonasm in the form of cumulative emphasis; metaphorical pleonasm, and synonymous words and phrases; figures of sound are very decided—paronomasia, polyptoton, alliteration, and assonance, especially that form of assonance produced by means of hyperbaton which effects a sort of false homoioteleuton; the excessive use of hyperbaton is also a peculiar and general characteristic of Gregory; the ingenious use of the Gorgianic figures to secure symmetry, the metaphor, comparison, ephrasis, dialectic, allegory, and the clausulae—all stamp the *'Εγκώμιον εἰς τὸν Βασίλειον* as Gregory's writing. The sentence structure is, in fact, strictly Gregorian: viz. in long and involved portions Asianism predominates the sentence structure but, for the most part, the sentences flow along smoothly and clearly. Peculiar shades of thought, traceable in other writings of Gregory, often reveal him also in this treatise. These have been noted in the commentary. I would accordingly without hesitation regard the *'Εγκώμιον εἰς τὸν Βασίλειον* as truly that of Gregory of Nyssa.

### 3. *The Occasion and Date.*

The date of this oration cannot be determined exactly from internal evidence. Meridier<sup>7</sup> places it about January 2, 380 A. D., and he is probably correct. Indications in Sect. 1 and 24 are that it was an anniversary of Basil's death; but as to the exact year, whether it was the first, the second, or the third after his death it

<sup>7</sup> Cf. Meridier, 234.

is difficult to decide. From Sect. 1 the month and day may be inferred to be 1st or 2nd January, since it was so soon after the feasts of St. Stephen, 26th December, and St. John, 27th December. There are no allusions to a recent bereavement, it is entirely devoted to the praise of the deceased, without any mixture of θρῆνος or of παραμυθία. On the other hand, if it were the first year after Basil's demise, it seems strange that there is no mention of his recent death, no expression of sorrow such as is found in Gregory's Life of Macrina,<sup>8</sup> where he speaks of his dejection and grief at the loss of Basil, which had taken place ten or eleven months before. Again in the *Περὶ Ψυχῆς καὶ Ἀναστάσεως*,<sup>9</sup> when referring to the same circumstance and period, September or October of 379, Gregory mentions the fact that the impulse to mourn for Basil was felt by all the Churches. Ἐπειδὴ τοῦ ἀνθρωπίνου βίου πρὸς Θεὸν μετέστη ὁ πολὺς ἐν ἀγίοις Βασιλείος καὶ κοινὴ πένθος ἀφορμὴ ταῖς ἔκκλησίαις ἐγένετο, περιῆν δὲ ἔτι τῷ βίῳ ἡ ἀδελφὴ καὶ διδάσκαλος, ἐγὼ μὲν ἦσαν κατὰ σπουδὴν κοινωνήσων ἐκείνῃ τῆς ἐπὶ τῷ ἀδελφῷ συμφορᾶς. καὶ μοι περιώδυνος ἦν ἡ ψυχὴ πρὸς τοιαύτην ζημίαν ὑπεραλγοῦσα, καὶ τινα τῶν δακρύων κοινωνὸν ἐπεξήγησαν τὸν ἵσον ἔχοντά μοι τῆς λύπης ἄχθος. ὡς δὲ ἐν ὀφθαλμοῖς ἤμεν ἀλλήλων, ἐμοὶ μὲν ἀνεκίνει τὸ πάθος προφανεῖσα τοῖς ὀφθαλμοῖς ἡ διδάσκαλος· καὶ γὰρ ἥδη καὶ αὐτὴ τῇ πρὸς θάνατον ἀρρωστίᾳ συνείχετο. ἡ δὲ κατὰ τοὺς τῆς ἴππικῆς ἐπιστήμονας ἐνδοῦσά μοι πρὸς ὅλιγον παρενεχθῆναι τῇ ρύμῃ τοῦ πάθους, ἀναστομοῦ ἐπεχείρει μετὰ ταῦτα τῷ λόγῳ, καθάπερ χαλινῷ τινι τῷ ἴδιῳ λογισμῷ τὸ ἀτακτοῦν τῆς ψυχῆς ἀπευθύνουσα, καὶ ἦν αὐτῇ τὸ ἀποστολικὸν λόγιον προφερόμενον, τὸ μὴ δεῖν ἐπὶ τῶν κεκοιμένων λυπεῖσθαι· μόνων γὰρ τοῦτο τῶν οὐκ ἔχόντων ἐλπίδα τὸ πάθος εἶναι.

It would be well, however, also to recall here that this panegyric of Basil differs in treatment from either an encomium or an epitaphios. Gregory breaks away from the regular schemata of conventionalities. His object is to establish a feast day for Basil, to place him in the martyrology. He claims that Basil is a saint and bases his claims upon his virtues and deeds, especially upon the purpose he fulfilled in the designs of God. In this Macrina may have been Gregory's inspiration, for in the passage referred to above (M. III, 97<sup>γ</sup> A, B), we read: τῆς δὲ περὶ τοῦ μεγάλου Βασιλείου μνήμης τῇ ἀκολούθᾳ τοῦ λόγου παρεμπεσούσης ἐμοὶ μὲν ἐπώκλαζεν ἡ ψυχὴ

<sup>8</sup> Cf. M. III, 977 A, B.

<sup>9</sup> Cf. M. III, 12 A, B; 13, A.

καὶ συνέπιπτεν ἐν κατηφείᾳ τὸ πρόσωπον· ἡ δὲ τοσοῦτον ἀπέσχε τῷ ἡμετέρῳ συνταπεινωθῆναι πάθει, ὥστε ἀφορμὴν ποιησαμένη ὑψηλοτέρας φιλοσοφίας τὴν περὶ τοῦ Ἀγίου μνήμην, τοιούτους διεξῆλθε λόγους φυσιολογοῦσά τε τὸ ἀνθρώπινον καὶ τὴν θείαν οἰκονομίαν τὴν διὰ τῶν σκυηρωπῶν κεκρυμμένην τῷ λόγῳ διακαλύπτοντα· τά τε περὶ τῆς μελλούσης ζωῆς, καθάπερ θεοφορούμενη τῷ ἀγίῳ Πνεύματι διεξιῶσα· ὥστε μοι τὴν ψυχὴν ἔξω μικροῦ δεῖν τῆς ἀνθρωπίνης φύσεως εἶναι δοκεῖν συνεπαρθεῖσαν τοῖς λεγομένοις, καὶ ἐντὸς τῶν οὐρανίων ἀδύτων τῇ χειραγωγίᾳ τοῦ λόγου καθισταμένην.

Such considerations are typical of the uncertainty that results from any organization of the data.

Gregory may have had also another motive in thus eulogizing Basil and establishing his feast at an early date; a desire to keep the memory of his brother fresh in the minds and hearts of the Faithful, thus furthering his own plans to complete the work of unifying the Churches that Basil by his untimely death had left unfinished. For it was only in 381 that the Second Ecumenical Council of Constantinople witnessed the final overthrow of Arianism and the complete triumph of the orthodox doctrine.

#### 4. *The Title and Structure.*

The pagan encomium is the source of the Christian panegyric. The elaborate schemata of the various divisions of encomia, as given by pagan rhetors, are somewhat confusing, but from the topics furnished by them it is interesting to trace out Christian parallels.<sup>1</sup>

Rhetors of the Empire subdivided eulogies of men into praises of the living, ὁ λόγος βασιλικός, and praises of the dead, ὁ ἐπιτάφιος λόγος. Menander places ὁ λόγος βασιλικός at the very pinnacle of the encomium for the living. He subdivides ὁ ἐπιτάφιος λόγος or the encomium of the dead into four classes:

1. *τὸ καθαρὸν ἐγκώμιον*—This considers neither the sorrowful occasion, nor the hearer or mourner. It treats of one long dead and is concerned chiefly with praise, thus reflecting the ὁ λόγος βασιλικός.

2. *ὁ ἐπιτάφιος λόγος*—This falls into two divisions: a) ὁ κοινὸς

<sup>1</sup> On the subject of Epideictic Literature, cf. Burgess; on the encomium and epitaphios in ancient rhetoric and the Church Fathers, cf. Hürth, 1-21; Bauer, 1-29; Meridier, 225-274; and Delehaye, 182-235.

*πρὸς πόλιν ἄπασαν καὶ δῆμον.* It is modelled on the ancient pagan *ἐπιτάφιος* which commemorated the fallen hero of some particular war or battle. We have examples in Thucydides, II, 34, 6, the Funeral Oration of Pericles; in Demosthenes, *De Corona*, 288; Isocrates, *Panegyricus*, 74. b) The second subdivision is the *ἐπιτάφιος καθ' ἔκαστον*. It treats of an individual recently dead and combines *ἔπαινος* with *παραμνθία* and *θρῆνος*, with a predominance of the latter.

3. *ἡ μονῳδία*—is a brief but intense lament.

4. *ὁ παραμυθητικὸς λόγος*—A species which stands in close connection with the *ἡ μονῳδία*, except that consolation is pre-eminent.

In the present work it would be beside the mark to discuss the *τόποι* as given by Menander for each of the above divisions. For the *ἡ μονῳδία* and the *ὁ παραμυθητικὸς λόγος*, compare Bauer, pages 21 and 26 respectively. We are concerned here with the order of topics in the encomium and the epitaphios (No. 1 and No. 2, above). In judicial and deliberative oratory there are generally five; viz., *προοίμιον*, *δίηγησις*, *πίστις* (*κατασκευή*), *λύσις* (*ἀνασκευή*), and *ἐπίλογος*. These in an encomium are reduced to three, i. e. the *προοίμιον*, *ἔπαινος*, and *ἐπίλογος*. The *τόποι* of the *ἔπαινος* fall under the following headings and are moulded on the *ὁ λόγος βασιλικός* of Menander: *πατρίς*, *γένος*, *γένεσις*, *φύσις*, *ἀνατροφή*, *παιδεία*, *ἐπιτηδεύματα*, *πράξεις*, and *τὰ τῆς τύχης*. The chief difference between the *βασιλικός* and the *ἐπιτάφιος* is that the *θρῆνος* of the latter should be woven with almost every topic.<sup>2</sup>

A schema of a *καθαρὸν ἐγκώμιον* based on Menander's schema for a *βασιλικὸς λόγος* is as follows:<sup>3</sup>

I. *τὸ προοίμιον*

II. *ἔπαινος*

1. *πατρίς*
2. *γένος*
3. *γένεσις*
4. *φύσις* (natural qualities)
5. *ἀνατροφή*
6. *παιδεία*

<sup>2</sup> Cf. Bauer, 16-18.

<sup>3</sup> Cf. Meridier, 227.

7. ἐπιτηδεύματα (moral qualities)
8. πράξεις
9. σύγκρισις

### III. ἐπίλογος

A schema of an ὁ ἐπιτάφιος λόγος is as follows:<sup>4</sup>

- I. τὸ τροοίμον
- II. τὰ κεφάλαια ἔγκωμιαστικά combined with θρῆνος
  1. τὸ γένος
  2. ἡ γένεσις
  3. ἡ φύσις
  4. ἡ ἀνατροφή
  5. ἡ παιδεία
  6. τὰ ἐπιτηδεύματα
  7. αἱ πράξεις
  8. τὸ τῆς τύχης
  9. αἱ σύγκρισις πρὸς ὅλην τὴν ὑπόθεσιν. θρῆνος.
  10. τὸ παραμυθητικὸν πρὸς ἄπαν γένος.
- III. τὸ τέλος τοῦ λόγου.

The schema as adopted in general by Christian orators may be represented by the following reconstruction, chiefly after Father Delehaye:<sup>5</sup>

- I. προοίμιον—An amplification of the subject to bring out its importance.
  1. αὐξησις—The difficulty of a worthy treatment of the subject, the inability of the orator to handle the subject matter, or the necessity of undertaking the task; all being developed with emphasis and by means of comparison.
- II. ἔπαινος or ἔγκωμιον proper.
  1. πατρίς, πόλις, ἔθνος—country, city, people among whom he lived.
  2. γένος—family.

<sup>4</sup> Cf. Bauer, 18.

<sup>5</sup> Cf. Delehaye, 196, 197.

3. *τὰ περὶ τῆς γενέσεως*—birth (particularly if some miracle attended it).
4. *τὰ περὶ φύσεως*—some natural qualities.
5. *ἀνατροφή*—education.
6. *παιδεία*—youth.
7. *ἐπιτηδεύματα*—kind of life, occupation (moral qualities).
8. *πράξεις*—acts, deeds.
9. *τὰ τῆς τύχης*—fortune.
10. *σύγκρισις*—comparison.

III. *ἐπίλογος* or *παραίνεστις*—the exhortation, after the manner of a Christian homily.<sup>6</sup>

Hürth,<sup>7</sup> in his discussion of the Funeral Orations of Gregory Nazianzene, considers them from the standpoint of time, argument, and form. He bases his classification of the funeral oration, properly speaking, upon time, classifying as *ἐπιτάφιος* those eulogies delivered on the day of the death, the day of the funeral, or a few days later. Bauer<sup>8</sup> in his study of Gregory of Nyssa's *λόγοι πανηγυρικοί* considers them as to form, content, and purpose. He makes the following subdivisions: 1) eulogies of persons long dead, 2) eulogies of persons recently dead.

- I. Class: Two on the Protomartyr Stephen.  
Three on the Forty Martyrs.  
One on the Martyr Theodore.  
One on Gregory Thaumaturgus.
- II. Class: St. Ephrem.  
St. Basil.  
Bishop Meletius.  
Princess Pulcheria, age six.  
Empress Flaccilla.

Bauer discards the first two orations of II. class and analyzes only the last three. St. Ephrem is discarded on the ground that it contains no lament and therefore cannot be regarded as a funeral oration. St. Basil is cast aside because, in design and topic, it

<sup>6</sup> Cf. Meridier, 228-229.   <sup>7</sup> Cf. Hürth, 32 f.

<sup>8</sup> Cf. Bauer, 31.

differs from either an encomium or an epitaphios. In purpose alone can it be regarded as an *ἐπιτάφιος*. Finally Meridier<sup>9</sup> in his treatment of Gregory of Nyssa's funeral orations discusses them from another angle. He reduces Menander's four divisions of the *ἐπιτάφιος* to two, i. e. 1) *τὸ καθαρὸν ἐγκώμιον*, 2) ὁ *ἐπιτάφιος λόγος*. He divides Gregory's discourses into:

I. *καθαρὸν ἐγκώμιον*—purely laudatory and meant for the glorification of the person.

1. Eulogy on St. Stephen (2 homilies).
2. Eulogy on St. Theodore.
3. Eulogy on the Forty Martyrs (3 homilies).
4. Eulogy on St. Basil.
5. Eulogy on St. Ephrem.
6. Eulogy on St. Gregory Thaumaturgus.

II. *οἱ ἐπιτάφιοι*—funeral orations, like *παραμνηθητικὸς λόγος*, admitting an element of consolation.

1. Funeral Oration of Meletius.
2. Funeral Oration of Pulcheria.
3. Funeral Oration of Flaccilla.

In Chapter II, page 31, Meridier, enumerating the works of Gregory of Nyssa, leaves the title of the treatise on Basil unchanged, for there it is cited as an *ἐπιτάφιος*; but in Chapter XV, he classifies it as a pure encomium and traces in it the *τόποι* of Menander.<sup>10</sup>

Where does this treatise belong? What is its title? What is its structure? There is but one MS. (F) authority for the title *ἐπιτάφιος*. Two MSS. (C, E) give the oration the title of encomium (*ἐγκώμιον*). The remaining three do not classify it either as an *ἐγκώμιον* or an *ἐπιτάφιος*. Since in content and purpose it is devoted completely to the praise of Basil, without any mixture of *θρῆνος* or *παραμνθία*, and since the lineaments of an encomium are traceable in it, I have classified it as a *καθαρὸν ἐγκώμιον* and given the oration the title of 'Εγκώμιον εἰς τὸν Βασίλειον. In his eulogy of Basil's virtue and deeds, Gregory has, for the most part, followed the *τόποι* of Menander's schema. He, like other contemporary Christian orators,

<sup>9</sup> Cf. Meridier, 225 ff.

<sup>10</sup> Cf. Meridier, 226, and 233-237.

was familiar with the schema of the rhetors but was no slave to it. While definite traces of the pagan *tópoi* are to be found in his panegyrics in general and in the present work in particular, yet Gregory has taken great liberty in his use of the *tópoi*, as the analysis given below shows. Gregory in Sect. 24 specifies the *tópoi* omitted, viz., *πατρίδα καὶ γένος, ἀνατροφή, ἐπιτηδεύματα*, but herein lies the contradiction. He does not omit the *γένεσις, παιδεία, ἀνατροφή*, or the *ἐπιτηδεύματα*, and in Section 25 he treats allegorically the *πατρίδα* and *γένος*.

#### Argument and Schema.

- I. *προοίμιον*—(1). This oration similarly to the one on St. Stephen opens with an expression of admiration on the succession and the celebration of the annual Church festivals. There is a precedence in the heavenly hierarchy that is reflected in the order of feast days on earth, viz., apostles and prophets: teachers and pastors. Basil belongs to the second group immediately after the Apostles and so his feast day should be placed immediately after theirs.
- II. *αὐξησις*—From the mention of Basil's name to the end of the section may be considered an *αὐξησις* wherein the subject is amplified and developed with emphasis by means of a comparison and a sweeping outline of Basil's life and activities.
- III. *διήγησις*—(2-3). But if Basil had lived in the time of the Apostles, he would have been numbered among the Apostles. It is only the accident of time, or rather the design of God in raising him up at his proper time, that prevents his being so numbered. This relatively corresponds more to the *διήγησις* (narratio) of a deliberative oration than to any one of the *tópoi* of an *ἐγκώμιον*. And the two following divisions correspond relatively also to the *πίστις (κατασκευή)*, i. e., proof of the argument.
- IV. *πίστις*—(4-10). The difference in time does not diminish the glory of Moses compared with Abraham, or Samuel compared with Moses, or Elias compared with Samuel, etc.,

and so Basil compared with Paul. Each was for his own age and so Basil.

IV. *πίστις*—(11-23). By actual comparison with the preceding Saints, Basil does not suffer.

V. *ἐπίλογος*—(24-27). So that we are correct in establishing his feast day where we do.

### Encomium Proper.

1. Inappropriateness of the topics of the encomium here.  
(24-25)
2. The best encomium of Basil is to praise his virtues by imitating them. (26-27)

The above analysis shows the present treatise by no means a literal follower of the encomium type. The introduction to the subject is brief. As soon as the name of Basil appears the *προοίμιον* ends. Instead of simply naming Basil, Gregory announces him by a series of emphatic periphrases which recall by their metaphorical character the comparisons recommended by Menander for the *αὐξητοῖς* in the *προοίμιον*.<sup>11</sup> Gregory omits the first *τόποι ἐγκωματικοί* relative to *πατρίς*, *γένος*, and *γένεσις*. Whereupon he breaks forth into a *σύγκρισις* and gives it an extraordinary development. Although unexpected and not in conformity with the schema of Menander, this manner of treatment is not, however, entirely foreign to a pagan encomium. Menander himself declares (Spengel, Vol. III, 377, 4) that the *σύγκρισις* may take either of two forms; viz. it can be distributed gradually among the *τόποι*, or it may be reserved for the close. This treatise has the first disposition, with predominance of the *σύγκρισις* in each of the *τόποι*. It could be called one long *σύγκρισις* that sets forth the character and life of Basil in minute detail.<sup>12</sup>

1. *σύγκρισις*—(2-10). By means of periphrasis, parallels, and comparisons Gregory sets forth in a general way Basil's life work and virtues. He inverts here the order of *πράξεις* and *ἐπιτηδεύματα*. Waving aside the first point, that Basil's glory is not lessened be-

<sup>11</sup> Cf. Meridier, 234; (Spengel, Vol. III, 368 ff.).

<sup>12</sup> Cf. Meridier, 245 f.

cause he follows the great names of Paul, John the Baptist, etc., Gregory places Basil on a parallel with them. This introduces the second *σύγκρισις*. These *συγκρίσεις* follow in succession without pause or transition, which is not in conformity with the principles laid down by Menander.<sup>13</sup>

2. *συγκρίσεις*—(11-23). A comparison of St. Basil with St. Paul, St. John, and Elias (11-18). These *συγκρίσεις* are treated under the *τόποι* of *ἐπιτηδεύματα* and *πράξεις*. A comparison of St. Basil with Samuel (19). This *σύγκρισις* introduces a new *τόπος* which, according to Menander, should precede the *παιδεία*, namely, the *γένεσις*, i. e. the circumstance which surrounded Basil's birth. After the *γένεσις* ought to come the *ἀνατροφή* in the schema given by Menander. This rule is respected by Gregory, for he tells how Basil, while still very young, being seized by a mortal illness was cured after an apparition of the Saviour in a dream to his father. A comparison of Basil with Moses (20-23). Gregory develops this *σύγκρισις* through means of an allegorical interpretation of Scripture. A regular unfolding of the *τόποι* follows here. The *ἀνατροφή* precedes the *παιδεία*, and then Gregory enumerates the *πράξεις*, setting forth in chronological order Basil's activities, including also a reference to his death. With this long development the *ἔπανος* ends.

Thereupon Gregory formulates a series of reflections which would be more natural at the beginning of the discourse than at the end. He announces that in praising Basil he cannot have recourse to the technique of a pagan encomium. He indicates with precision the parts of an encomium which he rejects: *πατρίς*, *γένος*, *ἀνατροφή*, and *ἐπιτηδεύματα*. This omission is only apparent and there is a striking contradiction between theory and reality. In the course of the development, as has been noted in the preceding *συγκρίσεις*, he conforms closely to the *τόποι* of Menander, making place for the *ἀνατροφή* and the *ἐπιτηδεύματα*. Gregory, in these reflections, somewhat out of a natural order for a pagan eulogy, finds a transition which introduces the exhortation, i. e. the *ἐπίλογος*, or more properly, the *παραίνεσις*. He declares that the best encomium of Basil is to imitate his virtues. This counsel ends the discourse.

<sup>13</sup> Cf. *ibid.* 234 f.

## Schema.

## 5. Sources.

The sources of the *'Εγκώμιον eis τὸν Βασίλειον* are twofold, viz., Holy Scripture and St. Gregory's intimate knowledge of his brother's life. As has been stated in the discussion on the analysis of the structure, the *'Εγκώμιον* may be classed as one long interpellation of the Old and the New Testament. Indications of this indebtedness as well as of a few other isolated signs of dependence have been noted throughout the commentary.

## 6. *Syntax.*

In the study of the syntax of the Ἐγκώμιον *eis τὸν Βασίλειον* there have been noted only the deviations from the Classical norm and

constructions found rarely in Attic prose. Fundamentally Gregory is strictly classical in syntax, showing merely a surface influence of the *kouj̄*, the Atticists, and the Second Sophistic. The following is a summary of the syntax which, for the most part, has been treated in the commentary of the present treatise.

## 1. Case.

### A. The Substantive.

#### (a) The Accusative.

##### *a* The accusative with verbs.

Gregory construes with the accusative, contrary to the usage of Attic prose, the verb *ὑπερέχειν*; and with *πρὸς* and the accusative *ὑποκλίνεσθαι*.

*ὑπερέχων*, *overcoming*: Sect. 1, 4, 19—*ὑπερέχων τοὺς . . . νομίζοντας*. This usage is poetic and Xenophontic.

*ὑπεκλίνετο*, *did he give way to*: Sect. 13, 28, 23—*πρὸς τὰς ἀντιπονίας τῶν πειρασμῶν ὑπεκλίνετο*. In Attic prose and among the Atticists *ὑποκλίνεσθαι* is construed with the dative.

##### *β* The emphatic appositional accusative.

*λέγω*, *I mean*: Sect. 1, 4, 10—*τοῦτον λέγω, . . . Βασίλειον*. To emphasize an apposition *λέγειν* is occasionally used with the accusative or followed by a repetition of a preceding case, e. g., the dative as noted in Sect. 10, 16, 14. This construction occurs in Plat. and Dem. and especially in tragedy with proper names. Cf. also Sect. 11, 20, 5.

##### *γ* The accusative of specification (relation or respect).

The preposition used with the accusative of specification is mostly a late usage. It is found in the *kouj̄*. Examples in the present treatise are: *εἰς εὐσέβειαν*, Sect. 7, 14, 6; *εἰς κακίαν*, Sect. 9, 14, 26; *οὐδὲν εἰς ἀρετὴν ἐκ τῆς συντυχίας παραβλαπτόμενος*, Sect. 13, 28, 10.

## (b) The Genitive.

##### *a* The genitive with adjectives.

*ἀθεράπευτον*, *incurable*: Sect. 3, 8, 10—*ἀθεράπευτον τῶν ἀνθρώπων . . . τὴν νόσον*. The genitive with compounds of alpha privative

(the genitive of relation) is more frequent in poetry than in prose.

*συγγενές, akin:* Sect. 21, 42, 26—*συγγενὲς τῆς ὀπτασίας ταύτης.* In Attic Greek *συγγενής* is construed with the dative, only occasionally with the genitive.

**β** The genitive dependent upon a verb.

*καθηγησάμενον, the one who taught:* Sect. 27, 60, 11—*τὸν τῆς τέχνης καθηγησάμενον.* This usage is late, i. e., Graeco-Roman.

### (c) The Dative.

**a** The dative dependent upon verbs.

*διδάσκων, teaching:* Sect. 1, 4, 16—*διδάσκων πάντα ἀνθρώπον ἐν πάσῃ σοφίᾳ.* The accusative of the person and *ἐν* with the dative of thing instead of the double accusative with *διδάσκειν* is unusual. It may be on the analogy of *παιδεύειν* which often has this construction.

*ἔμβατεύειν, entered on:* Sect. 24, 52, 21—*τοῖς νοητοῖς ἔμβατεύειν.* This is a late usage, the only other instance of *ἔμβατεύειν* with the dative is cited for Dion. H.

*λέγω, I refer to:* Sect. 10, 16, 14—*ἀνθρώποις . . . Ἀρείῳ τε λέγω καὶ Ἀετίῳ, etc.* *λέγειν* is occasionally followed by a repetition of a preceding case to emphasize an apposition. Cf. Sect. 1, 4, 10.

*παραβαλλόμενος, exposing himself:* Sect. 13, 28, 8—*κρέει παραβαλλόμενος.* This is a late usage.

*συμπαρῆλθεν, passed by with:* Sect. 23, 48, 21—*συμπαρῆλθεν αὐτῷ.* Verbs compounded with several prepositions and followed by the dative are also found in Julian's writings.<sup>1</sup>

## B. The Pronoun.

### 1. The reflexive pronouns.

The reflexive pronoun of the third person plural may refer also to the first and second persons plural in Classical Greek, but it is more frequent in the Alexandrian, the Graeco-Roman, and the Byzantine periods. This phenomenon, as in the writings of other Fathers of the Fourth century, is found often in Gregory.<sup>2</sup> In

<sup>1</sup> Cf. Boulenger, 52 ff.

<sup>2</sup> Cf. Meridier, 80.

the present work Gregory follows classical usage with but one exception; i. e., *ἐαντοῖς* = *ἱμῖν αὐτοῖς*: Sect. 24, 52, 2.

## 2. The demonstrative pronoun.

Classical Greek distinguishes between *οὗτος* and *όδε*. The former generally refers to what precedes and the latter to what follows. *όδε*, more vividly and emphatically than *οὗτος*, points out something near at hand. This distinction has almost become obsolete in post-Classical Greek, *οὗτος* having replaced *όδε* until by the Neo-Hellenic period (1000 A. D) *όδε* has disappeared. This tendency of allowing *οὗτος* and even *ἐκεῖνος* to replace *όδε* is not uncommon in Gregory's writings. Only the following example occurs in the present treatise: *οὗτοι* = *οἶδε*: Sect. 1, 4, 3.

## C. Adjectives.

### 1. The agreement of the attributive adjective.

The attributive adjective instead of the attributive genitive is frequent in poetry but rare in prose. This construction occurs often in Gregory's writings. *τῆς Χαλδαϊκῆς φιλοσοφίας*: Sect. 4, 8, 12; *τὴν Αἰγυπτίαν ἀπάτην*: Sect. 4, 8, 24; *τὴν Αἰγυπτίαν ὥχνην*: Sect. 4, 10, 2; *τῶν Ἰουδαίων ψυχῶν*: Sect. 7, 12, 20; *et passim*.

### 2. The substantive adjective with the article *τό*.

The use of the adjective with the article *τό* is an Atticism and met with very frequently in this and other writings of Gregory. *τὸ καρτερικὸν καὶ ἀνδρῶδες*, *fortitude and manliness*: Sect. 13, 28, 7; *τῶν ματαίων*, *foolish men*: Sect. 9, 14, 22; *τοῖς καλοῖς*, *that which is beautiful*: Sect. 14, 30, 7; *τὸ ἀνωφερές τε καὶ κοῦφον . . . τὸ ἐμβριθές τε καὶ γῆγον*, *the buoyant and light . . . the heavy and earthly*: Sect. 15, 32, 11-12; *et passim*.

## D. The Verb.

### 1. Voice.

#### a. The active voice.

Gregory in certain instances employs the active voice where the Attic would use the middle.

*έτοιμάζει*, *prepares for*: Sect. 3, 8, 9. *τῷ καθ' ἐκάστην γενεὰν ἀρρωστήματι τὸν ιατρὸν έτοιμάζει*. The use of *έτοιμάζειν* in the active

is a usage found in older writers (Hom., Hdt., and Thuc.) and revived in the *κοινή*, while the prose of the fourth century B. C. preferred to employ the middle voice.

*οὐκ ἔχώρει*, did not contain: Sect. 11, 22, 5. *τὸ πλέον οὐχ ἔχώρει  
ἢ φύσις*. In Attic Greek this verb occurs always in the middle voice. The active is cited for the Il., Hdt., Hipp.; also for Thuc., except in compounds.

The eccl. word *μαθητεύειν*, which is cited consistently in the middle voice only for ecclesiastical writers, is used by Gregory, as by Plutarch, in the active voice.

*μαθητεύσας*, he who is a disciple of: Sect. 27, 60, 3. *ὁ λατρῷ  
μαθητεύσας*.

### b. The middle voice.

*ἡρνήσατο*, denied: Sect. 20, 42, 3. *ἡρνήσατο μετὰ ταῦτα ὁ Μωϋσῆς  
τὴν . . . σεσοφισμένην συγγένειαν*. Gregory, probably under the influence of Heb. XI, 24, uses the poetic middle, whereas Attic Greek uses the aorist passive *ἡρνήθην*.

## 2. Moods.

### a. Various uses of the optative.

Saint Gregory of Nyssa, for the most part, follows the rules of Attic prose in the use of the moods. His use of several rare, though not necessarily irregular, constructions represents validly enough the classical norm. The present work furnishes two examples of the potential optative without *ἄν*, two of *ὡς ἄν* with an optative of purpose after a primary tense, one instance of *ὡς ἄν* with the optative of result, and one of the optative of cause.

#### a The potential optative without *ἄν*.

### 1. The aorist optative without *ἄν* in a question.

*ἄρα τολμήσαιμεν*: Sect. 15, 32, 4. *ἄρα τολμήσαιμεν καὶ ἐπὶ τὸν  
ὑψηλὸν Ἡλίαν ἀναβῆναι τῷ λόγῳ*, etc. This construction, though possible, is not in accordance with classical usage.

### 2. The present optative without *ἄν* in a statement.

*εἴη*: Sect. 20, 40, 18. *οὐκοῦν ἀνεπίφθονον πάντως εἴη δεῖξαι τὸν*

διδάσκαλον ἡμῶν, etc. This construction of the present optative without *ἄν* used potentially is very rare though not impossible.

*β* ὡς *ἄν* with the present optative of purpose.

1. Sect. 3, 8, 9: *τὸν ιατρὸν ἐτοιμάζει, ως ἀν μὴ ἀθεράπευτον περιέδοι . . . τὴν νόσον.*

2. Sect. 20, 42, 17: *παραδραμεῖν δὲ προσήκει τὰ πολλὰ τῆς ἱστορίας, ως ἀν μὴ πολὺν δχλον ἐπάγοι τῇ ἀκοῇ.* This optative with *ἄν* is potential and never strictly final. *ὡς ἄν* with the optative in Attic prose is found chiefly in Xenophon.

*γ* ὡς *ἄν* with the aorist optative of result.

1 Sect. 8, 14, 15-17: *ώς ἀν μὴ τῆς θείας οἰκονομίας ὁ σκοπός τι παραβλαβείη, ἢ τι παρὰ τὴν τοῦ χρόνου αἰτίαν ἐλαττωθείη τῆς παρ' αὐτοῦ συνεισφερομένης συμμαχίας πρὸς τὸ μυστήριον.* This use of *ώς* is classical but rare.

*δ* ὡς *ἄν* with the aorist optative of cause.

1. Sect. 24, 50, 21: *ώς ἀν οὖν μὴ τῇ μικροφυΐᾳ τοῦ λόγου συγκαθαιρεθείη τὸ θαῦμα, καὶ τῆς ἐν ἑκάστῳ νῦν περὶ αὐτοῦ δόξης γένοιτο,* etc. In Classical Greek *ώς* may introduce a causal clause.

## E. The Preposition.

The following divergencies from the classical norm have been noticed in Gregory's use of the preposition:

### 1. *ἄνευ.*

*ἄνευ* preceded by a relative pronoun: Sect. 11, 22, 16: *ἵστις ἄνευ ἀνόνητον εἶναι πᾶν τὸ ἐπ' ἀγαθοῦ σπουδαζόμενον.* *ἄνευ* rarely occurs after its case.

### 2. *διά.*

*διά* with the genitive:

a) in a *causal* sense.

Gregory construes *διά* with the genitive of nouns and pronouns to denote cause. Classical Greek uses *διά* with the accusative to express cause. Examples of *διά* with the genitive of cause in the *Ἐγκώμιον Βασίλιος* are: *δι' ἀναρχίας, through want of leadership (be-*

*cause of anarchy): Sect. 5, 10, 4; διὰ τῆς ἀπειλῆς, because of the threat: Sect. 14, 32, 3; διὰ τῆς σωματικῆς εὐγενείας, on account of physical noble birth: Sect. 24, 52, 13.*

b) in a local sense.

In the post-classical period the adverbial expression διὰ μέσον, "through the midst," "between," usurped the local function of διά.<sup>3</sup> Sect. 12, 26, 4: διὰ μέσον, dwelling between; Sect. 9, 14, 22: διὰ πάσης σχεδὸν τῆς οἰκουμένης, through almost the whole world.

c) of means (agent or instrument).

διά with the genitive used to express means, agent, or instrument is especially characteristic of post-Classical Greek.<sup>4</sup> In Classical or Attic Greek this function of διά was performed by the instrumental dative, which in biblical writers and their imitators was frequently preceded by ἐν (1559-62), rarely by σύν (1669). μετά with the genitive was sometimes, even in Attic writers, employed to express instrumental relation (1606), this construction becoming popular during the Graeco-Roman and Byzantine periods.<sup>5</sup> Examples are: διὰ τῆς . . . χάριτος, by means of the grace, etc., Sect. 10, 18, 3; διὰ καθαρότητος, through purity: Sect. 13, 28, 21; διὰ τῶν ἰδίων λόγων, in his own words: Sect. 13, 30, 1; διὰ τοῦ λόγου, by his preaching: Sect. 21, 44, 9; δι' ἐκείνης, through her: Sect. 5, 10, 13; δι' αὐτοῦ, by him: Sect. 7, 14, 5; δι' ὅν, through whom: Sect. 10, 16, 15; διὰ τῆς ἄνωθεν συμμαχίας, with his heavenly auxiliaries: Sect. 4, 10, 1; δι' ἐπιστολῶν with letters: Sect. 10, 18, 9; διὰ προσευχῶν, through prayers: Sect. 17, 36, 20; διά with the genitive of the articular infinitive to express means: διὰ τοῦ νεκρῶσαι, through mortification: Sect. 20, 42, 15; διὰ τοῦ καταλιπεῖν τὴν . . . ἀπάτην, by abandoning the deceit: Sect. 4, 8, 19; διὰ τοῦ τρισσεύειν, through his trinitizing: Sect. 17, 36, 7; διά with the genitive of the participle to express means: διὰ τῶν ὁρωμένων, through the visible: Sect. 4, 8, 17; et passim.

d) of material.

διά with the genitive of material is a late usage; ἀπό and ἐκ are used with the genitive of material in Classical Greek.<sup>6</sup> The only

<sup>3</sup> Cf. Jannaris, 1525.

<sup>4</sup> Cf. ibid., 1531.

<sup>5</sup> Cf. ibid., 1532.

<sup>6</sup> Cf. Jannaris, 1503, 3b; 1568 d.

occurrence of this construction of διά found in the present treatise is in section 5, 10, 24: *τῇ διὰ τοῦ λιμοῦ μάστιγι, with the scourge of hunger.*

### 3. ἐν.

ἐν with the dative to express means or instrument is uncommon in Attic prose but very frequent in post-classical times, especially, among biblical and ecclesiastical writers. It replaces the instrumental dative.<sup>7</sup> Examples in Gregory's writings are numerous. Following are instances taken from the present work: *ἐν τῇ ποιᾷ κινήσει, by a certain motion:* Sect. 4, 8, 13; *ἐν ὑπεροψίᾳ, by contempt:* Sect. 5, 10, 16; *ἐν τῇ μετουσίᾳ, by participation:* Sect. 27, 58, 13; *et passim.*

### 4. παρά.

παρά with the genitive to express the author or cause of the *passive* condition or state instead of ὑπό with the genitive is a usage which appealed particularly to post-Classical writers, who often indiscriminately substituted παρά for ὑπό.<sup>8</sup> Gregory in his writings has almost completely supplanted ὑπό by παρά with the genitive expressing agency with passive verbs. Following are examples taken from the present treatise:

*παρὰ τοῦ Θεοῦ ἀναδείκνυται:* Sect. 10, 16, 22; *κρατηθῆ παρὰ τῶν ἀντιπάλων:* Sect. 10, 18, 10; *παρὰ ἔχθρῶν ἀπειλούμενον:* Sect. 10, 18, 16; *παρὰ πάντων . . . σπουδαζόμενον:* Sect. 12, 26, 6; *παρ' αὐτῶν ἔχθρῶν . . . ἀναλύεται:* Sect. 14, 32, 2; *παρ' ἡμῶν λέγεται:* Sect. 22, 48, 10; *παρ' αὐτοῦ συνεισφερομένης:* Sect. 8, 14, 17.

The agency of passive verbs is generally expressed in Classical Greek by ὑπό with the genitive. For ὑπό, πρός with the genitive is used, when a forceful and immediate influence of a person, or thing viewed as a person, is to be expressed; παρά with the genitive is used, when the agent is depicted as the source from whom and through whose means, internal or outward, the action has proceeded; hence it is construed chiefly with πέμπεσθαι, δίδοσθαι, ὥφελεῖσθαι, συλλέγεσθαι, λέγεσθαι, διμολογεῖσθαι, σημαίνεσθαι, ἐπιδείκνυσθαι (*demonstrari*). Even more emphatic than παρά is the

<sup>7</sup> Cf. *ibid.*, 1381; 1562.

<sup>8</sup> Cf. *ibid.*, 1628.

preposition *ἐκ* with the genitive particularly with verbs of *giving*. This construction is rarely used by Attic writers. It occurs in Xenophon but is to be found most frequently in Herodotus. Gregory in the *'Εγκώμ. Βασίλ.* uses *παρά* seven times to express agency, two of which contain no idea of source; *ἐκ* is used once, e. g., *ἐκ γονέων ἀνατροφήν*: *the education given him by his parents*: Sect. 24, 50, 14.

### 5. *ὑπό*.

*ὑπό* with the genitive.

In Classical Greek *ὑπό* with the genitive has a twofold function in its metaphorical meaning of *under* the influence of an agency: (a) with passive and intransitive verbs or notions: *by*; (b) of the efficient cause: *owing to, through, out of, from*. This double function of *ὑπό* is very common in all periods of the language down to modern times, nevertheless, the first function (a) gradually disappeared when *παρά*, *ἀπό*, and *ἐκ* were substituted for *ὑπό* to designate the agent with passive verbs.<sup>9</sup> St. Gregory in the present work employs *ὑπό* with the genitive four times to express the efficient cause or means. The construction is classical. Examples: *ἀνατρεφόμενος γὰρ ὑπὸ τῆς ἔξω σοφίας, being nourished by pagan learning*: Sect. 20, 42, 1; *ὑπ' οὐδενὸς πράγματος ὑλικοῦ ἔξαπτόμενον, suspended from no material thing*: Sect. 21, 44, 4; *ὑπὸ τῆς τοῦ διδασκάλου πίστεως μὴ συγχωρηθέντες, not being permitted by the faith of our teacher*: Sect. 22, 48, 15; *πῶς γὰρ ὑπὸ τούτου . . . νῦν τιμηθήσεται; how will he now be honored by this*: Sect. 24, 52, 14.

## F. The Simple Sentence.

### 1. Commands and Prohibitions.

In commands and prohibitions, except for the poetic infinitive construction and the use of the form of the third plural imperative *-τωσαν*, Gregory adheres to classical usage. In the *'Εγκώμ. Βασίλ.* there are six hortatory subjunctives; in commands, the simple imperative of the third person singular occurs ten times, the second person singular five times; in prohibitions, *μή* with the

<sup>9</sup> Cf. Jannaris, 1695, 1696 (1506, 1507).

imperative present occurs three times, twice in the third person singular and once in the second person singular. Examples of the poetic infinitive construction are:

**a Commands:**

1. *πείσας . . . ταύτην προσκυνεῖν καὶ ταύτην σέβεσθαι, καὶ Θεὸν τὸ ποίημα οἰεσθαι*: Sect. 9, 16, 4-6. *πείθειν* followed by the infinitive is a classical construction.

2. *εἰ δὲ ἐκ μὴ ὄντων ἔστιν ἡ κτίσις . . . μηδένα ποιεῖσθαι τούτου λόγον, ἀλλὰ . . . ταύτην προσκυνεῖν, ταύτη λατρεύειν, ἐν ταύτῃ τὰς ἐλπίδας τῆς σωτηρίας ἔχειν, παρὰ ταύτης ἀναμένειν τὴν κρίσιν*: Sect. 9, 16, 7-12. These infinitives may be treated as depending also upon *πείσας* in the preceding sentence.

3. *ἀλλὰ κολάζειν ἐφ' ἑαυτοῦ τὴν ἐπιθυμίαν*: Sect. 14, 30, 15. This infinitive may be dependent upon the idea contained in *παρρησίας*.

4. *ἄσυλον τε καὶ ἀμίαντον τὴν πίστιν ἔζην*: Sect. 14, 30, 17. The word *παρρησίας* again suggests implied indirect discourse.

**β Prohibitions.**

1. *πείσας . . . μὴ ἀποστῆναι τῆς κτίσεως*: Sect. 9, 16, 5.

2. *εἰ δὲ ἐκ μὴ ὄντων ἔστιν ἡ κτίσις . . . μηδένα ποιεῖσθαι τούτου λόγον*: Sect. 9, 16, 7-9.

3. *μὴ παρανομεῖν κατὰ γυναίον τυνός*: Sect. 14, 30, 14.

The same may be said of the infinitives in prohibition as is said of those in command: a subtle idea of implied *oratio obliqua* prevails because of the words *πείσας* and *παρρησία*. However, Gregory does make use of the infinitive for the imperative here as in his other writings.<sup>10</sup>

**γ The third plural imperative in -τωσαν.**

Sect. 25, 56, 4—*καὶ τὰς ἐν τούτοις περιφανείας προσμαρτυρείτωσαν οἱ βουλόμενοι τοῖς τοῦ κόσμου φίλοις*. This, in the present treatise, is the only example of the Hellenistic form *-τωσαν*, but other instances have been noted elsewhere in Gregory's writings. The endings of the third plural imperative *-των* and *-σθων* are the Attic forms, while *-τωσαν* and *-σθωσαν* are post-Attic and peculiar to the *κοινή*.<sup>11</sup>

<sup>10</sup> Cf. Commentary, Sect. 14, 30, 15.

<sup>11</sup> Cf. Deferrari, Morphology of the Verb in Lucian, 20.

## G. Subordinate Clauses.

1. Final or Purpose Clauses with *iwa*, *ωs*, *ѡστε*.

Throughout his writings St. Gregory follows the ordinary methods of expressing purpose in Attic. He, however, like Xenophon uses *ωs* freely in the final construction. In the present treatise are found the following types:

a) *iwa* with the subjunctive after a primary tense occurs but once. Cf. Sect. 11, 24, 10: *καὶ τὰ ἄλλα πάντα, ἵνα μὴ τὰ καθ' ἔκαστον λέγοντες διατρίβωμεν, τῆς κατὰ τὴν ἀγάπην βίξης βλάστημα γίνεται.*

b) *ωs* *ἄν* with the optative after a primary tense to denote purpose is very rare in Attic prose. It is used here twice. Cf. Sect. 3, 8, 9-10: *τὸν ἱατρὸν ἐτοιμάζει, ωs ἄν μὴ ἀθεράπευτον περιδοι τῶν ἀνθρώπων τὴν νόσον;* cf. also Sect. 20, 42, 17-18. *παραδραμεῖν δὲ προσήκει τὰ πολλὰ τῆς ἱστορίας, ωs ἄν μὴ πολὺν ὅχλον ἐπάγοι τῇ ἀκοῇ.*

c) *ѡστε* with the infinitive to express purpose occurs in Classical Greek, but is not an ordinary construction. This phenomenon is found only once in the *Ἐγκώμιον Βασίλεως*. Cf. Sect. 9, 16, 1-2: *οὐκ ἡπόρησεν πονηρᾶς ἐπινοίας, ῥωστε πάλιν ὑποχείριον ποιῆσαι δι' ἀπάτης ἔαντῳ τὸ ἀνθρώπινον.*

d) Only one example of the future participle to express purpose is found. Gregory rarely makes use of this means of expressing purpose. Cf. Sect. 4, 8, 24: *ἀνέδειξε τὸν Μωϋσέα τῷ ὑπερβάλλοντι τῆς σοφίας τὴν Αἰγυπτίαν ἀπάτην ἔξαφανίσοντα—(God) raised up Moses to destroy by the transcendence of his wisdom the deceit of the Egyptians.*

e) *πρόs* with the accusative of the articular infinitive to denote purpose. Cf. Sect. 21, 44, 22-23: *καὶ λουτῆρας ὠσαύτως πρὸs τὸ ἐκπλύνειν τῆς ψυχῆς τὰ μιάσματα.*

2. Consecutive or Result Clauses with *ѡστε*, *ωs*, and *ωs* *ἄν*.

The infinitive is the usual form for expressing both possible and actual result in the *Ἐγκώμιον Βασίλεως*. There is one example of *ωs* with the aorist optative and *ἄν*. Gregory employs indifferently as to possible or actual result *ѡστε* or *ωs* with the infinitive. As a consecutive particle *ωs* is uncommon in both Classical and post-

Classical Greek. It had only a limited use, principally in Aesch., Soph., Hdt., Xen., Polyb.<sup>12</sup>

a) Consecutive ὥστε with the infinitive.

- ὥστε<sup>13</sup> . . . ἐξείργεσθαι—Sect. 9, 14, 24.
- ὥστε . . . ἔχειν—Sect. 11, 24, 12.
- ὥστε . . . γενέσθαι—Sect. 13, 28, 15.
- ὥστε . . . γενέσθαι—Sect. 21, 44, 17.
- ὥστε<sup>14</sup> . . . εἶναι—Sect. 23, 50, 6.

b) Consecutive ὡς with the infinitive.

- ὡς . . . κρατύνεσθαι . . . ἵπερμάχεσθαι—Sect. 10, 16, 19.
- ὡς . . . δοκεῖν εἶναι—Sect. 11, 18, 26.
- ὡς . . . προτιθέναι—Sect. 17, 38, 7.
- ὡς . . . δοκεῖν εἶναι—Sect. 22, 48, 1-2.
- ὡς . . . εὑρεθῆναι—Sect. 23, 50, 1.
- ὡς . . . φέρειν—Sect. 24, 18, 19.
- ὡς<sup>15</sup> . . . καταλειφθῆναι—Sect. 26, 56, 13-14.

c) Consecutive ὡς with aorist optative and ἄν.

- ὡς ἄν . . . παραβλαβείη, ή ἐλαττωθείη—Sect. 8, 14, 15.

### 3. Causal Clauses.

In the present treatise there is but one instance of a causal clause introduced by a causal participle. It is ὡς with the aorist passive optative and ἄν μή. Cf. Sect. 24, 50, 21-22: ὡς ἄν μὴ . . . συγκαθαιρεθείη. There are five examples of the genitive absolute expressing cause and one example of the present participle. These are but isolated facts in one small portion of Gregory's writings and do not warrant the drawing of a conclusion. Furthermore Gregory expresses cause in a variety of ways in his writings, as has been noted elsewhere. Cf. Commentary, Sect. 24, 50, 19.

### 4. Conditional Clauses.

Gregory's use of the conditional clause is in accordance with classical usage. His conditions are not always of the same class in protasis and apodosis, but sometimes are mixed, having the

<sup>12</sup> Cf. Jannaris, 1756, 1757.

<sup>13</sup> Cf. Smyth, 2254, 2274.

<sup>14</sup> Cf. ibid., 2266.

<sup>15</sup> Cf. ibid., 2263.

protasis of one form and the apodosis of another. There is one deviation from the classical norm, i. e., *εἰ* for *ἔάν* with the subjunctive mood. Cf. Sect. 26, 56, 9: *εἰ μὴ μετ’ ἐγκωμίων τοῦτο ποιήσωμεν.*

### 5. Indirect Discourse.

Gregory no longer makes the classical distinction between the active forms of *λέγειν* with the infinitive meaning *to command* and *λέγεσθαι* with the infinitive meaning *to say*. There are four examples of *λέγειν* construed with the infinitive meaning *to say*. Another departure from Attic prose usage is *εἰπεῖν* with the infinitive meaning *said*. This construction, though rare in prose, is frequent in poetry.<sup>16</sup> Nor does he always discriminate in the use of the infinitive and the participle, which are used with certain verbs in a slight distinction of meaning. Although Gregory uses the infinitive to a great extent in *oratio obliqua*, yet other and classical constructions are prominent in his writings.

#### a. *λέγειν* with the infinitive.

*λέγειν* with the infinitive occurs frequently in Attic poetry, occasionally in prose.

Sect. 8, 14, 12—*Βασίλειον . . . ἐνάριθμον εἶναι λέγειν.*

Sect. 10, 18, 13—*μίαν πατρίδα . . . εἶναι λέγων.*

Sect. 11, 20, 21—*ἐλαττοῦσθαι λέγειν δεῖ κατ’ ἐκεῖνο τῆς πρὸς τὸν Θεὸν ἀγάπης τὸ μέτρον.*

Sect. 11, 22, 15—*λέγων, . . . , ἵς ἀνεύ ἀνόνητον εἶναι πᾶν τὸ ἐπ’ ἀγαθοῦ σπουδαζόμενον.*

#### β. *λέγειν* with *ὅτι* and *ὅπως*.

The following are in accordance with classical norm.

Sect. 21, 46, 8-9—*λέγω . . . ὅτι ἐποίει.*

Sect. 23, 50, 4—*λέγουσα τοῦτο . . . ὅτι . . . εὑρέθη.*

Sect. 27, 58, 15—*λεγέσθω . . . ὅτι ἔστι.*

Sect. 27, 58, 17-19—*λέγε . . . ὅτι ἀνέκευτο . . . ὅτι . . . ἵν.*

Sect. 22, 46, 17—*λέγειν . . . ὅπως περιετίθετο.*

#### γ. *οἶδα* with *ὅτι*, *ώς* and *ὅπως*.

Sect. 26, 56, 15—*οἶδεν ὅτι, with ἔστι omitted.*

<sup>16</sup> Cf. Smyth, 2017 b, c, N.

Sect. 24, 52, 6-7—οἶδεν . . . , ὡς ἐναντίως πρὸς αὐτὴν εἶχεν.

Sect. 13, 28, 6—οἶδεν ὅπως μαλακήν τε καὶ τεθρυμμένην τοῦ βίου δίαιταν πολεμίαν ἡγήσατο. This usage of *ὅπως* for *ὡς* is rare in prose, and occurs only occasionally in poetry.

8. Verbs admitting either the infinitive or supplementary participle.

With the participle in O. O. *δεικνύναι* means “to show that something is”; with the infinitive not in O. O., “to show how to do something,” “instruct.”<sup>17</sup>

Sect. 13, 28, 18—τὸ δὲ μὴ κάλαμον αὐτὸν εἶναι . . . δείκνυσι.

Sect. 19, 38, 22—καὶ τὰ περὶ τὸν διδάσκαλον ἡμῶν οἰκείως ἔχοντα δεῖξομεν.

Sect. 20, 40, 17-19—οὐκοῦν ἀνεπίφθονον πάντως εἴη δεῖξαι τὸν διδάσκαλον ἡμῶν . . . τὸν νομοθέτην ἐπὶ τοῦ βίου μιμούμενον.

*φαίνειν*, and its compounds used with the infinitive in O. O., generally means “seems” or “appears” (but may not be true); with the participle, it has the meaning of “is plainly,” “makes clear.” This distinction is not always maintained in Attic Greek.<sup>18</sup>

Sect. 11, 22, 20—πάντων πρωτεύειν τὴν ἀγάπην καὶ αὐτὸς ἀποφαίνεται.

Sect. 11, 24, 2—πάντως οὐκ ἔλατον ἔχων ἀναφανήσεται.

### SUMMARY.

The ‘Εγκώμιον *eis τὸν Βασίλειον* is but a very small unit of St. Gregory’s works, nevertheless, it reveals definite, clear-cut, and precise characteristics in syntax that are found elsewhere in his writings. In general the syntax is essentially classical, interspersed here and there with well-defined traces of *κουνίη*, Atticistic, and especially Sophistic influences. Certain phenomena which are primarily classical are striking because of their frequency. Such are Gregory’s use of the participle and the infinitive. The participle occurs in the 817 lines of Migne edition 245 times. Especially noticeable is the accumulation of the attributive participles of which there are approximately 166; the articular participle used substantively occurs about 39 times; the genitive absolute is used 18 times; over and above this construction of the genitive absolute, the circum-

<sup>17</sup> Cf. Smyth, 2130.

<sup>18</sup> Cf. ibid., 2143.

stantial participle is used 16 times, implying various relations such as purpose, cause, result, concession, condition, and time; with verbs of perception and in O. O. there are about 6 participles. The infinitive, occurring about 93 times, is worthy of note because at this period it was disappearing from the *κοινή* and later Greek, but was characteristic of the Pontic dialect;<sup>19</sup> a fact which very probably accounts for Gregory's use of it. The articular infinitive is employed 9 times; 6 of the 9 are used as pure substantives, 3 as clauses, viz., *πρός* with the accusative expressing purpose, the dative without a preposition denoting cause, and the dative with the preposition *ἐν* denoting means. The infinitive occurs 11 times in O. O.

Other peculiarities of the syntax in the present treatise may be divided as follows:

a) The *κοινή* characteristics.

1. The accusative of specification with a preposition.
2. *ἐποιμάζειν* used in the active instead of the middle voice.
3. *ἄνειν* used post-positively, i. e., preceded by a relative pronoun.
4. *παρά* with the genitive to express the agency of passive verbs instead of *ὑπό* with the genitive.
5. The imperative endings *-τωσαν* and *-σθωσαν* are post-Attic and common to the *κοινή*.

b) Atticisms.

1. The use of the third person plural of the reflexive pronoun for the first and the second person.
2. *ώς ἄν* with the optative after primary tenses in purpose clauses is Atticistic.
3. *τό* with the adjective used substantively.
4. The potential optative without *ἄν*.

c) Poetic Usages.

1. *ὑπερέχειν* with the accusative instead of the genitive.
2. *λέγειν* with the emphatic appositional accusative or dative.
3. The genitive of relation with a compound *-α* privative adjective.
4. *ἐν* with the dative to express means.

<sup>19</sup> Cf. Robertson, 1056.

5. The infinitive in commands and prohibitions.
6. *εἰ* with the subjunctive instead of *ἔάν*.
7. *λέγειν* and *εἰπεῖν* with the infinitive meaning *say* and *said* respectively.
8. *ὅπως* for *ὡς* in O. O. is rare and poetic.

d) Miscellaneous.

1. *καθηγέσθαι* construed with the genitive is late, i. e., Graeco-Roman.
2. *ἐμβαττεύειν* construed with the dative is late, i. e., Graeco-Roman.
3. *παραβαλλέσθαι* with the dative is found in Julian's writings.
4. *συμπαρελθεῖν*, verbs compounded with several prepositions, are also characteristic of Julian.
5. The late usage of *διά*, especially *διά* with the genitive of material.

### 7. Vocabulary.

The following is a brief classification of the vocabulary of the *Ἐγκώμιον εἰς τὸν Βασίλειον*. A detailed consideration of each word will be found in the commentary, references to which are supplied below.

#### A. Substantives.

##### I. Substantives formed by adding suffixes.

###### 1. Substantives in *-a*.

*γενεά*, *generation*. Sect. 2, 6, 18. Poetic.

*δόξα*, *glory*. Sect. 3, 8, 2. Eccl. meaning.

*φύλλα*, *foliage*. Sect. 24, 54, 3. Poetic (Tragedy), and Late Prose.

###### 2. Substantives in *-η*.

*ἀγάπη*, *love*. Sect. 11, 20, 5. Alex. (Eccl.).

*ἀνατροφή*, *education*. Sect. 24, 50, 15. Graec.-Rom.

*γλυφή*, *signet*. Sect. 26, 58, 4. Graec.-Rom.

*έορτή*, *feast*. Sec. 1, 2, 2. Eccl. significance.

*λαβή*, *grasp*. Sect. 10, 18, 10. Late meaning, i. e. Graec.-Rom.

*λιτή*, *supplication*. Sect. 17, 36, 19. Poetic, and Late Prose.

*περιοχή*, *compass*. Sect. 22, 48, 2. Late Class. (Theophr.), Sept., N. T., and Graec.-Rom.

*προκοπή*, *progress*. Sect. 7, 12, 16. Alex.

*προσευχή*, *prayer*. Sect. 22, 48, 4. Alex. (Eccl.).

*στολή*, *robe* (sacerdotal). Sect. 22, 46, 18. Poetic (Hom., Trag., and Com.), Xen., Plato; used here in its Byz. and Eccl. sense.

*ὑπακοή*, *obedience*. Sect. 7, 14, 3. Alex. (Eccl.).

### 3. Substantives in -ia.

*έξορία*, *exile*. Sect. 10, 18, 12; cf. also 14, 32, 2. Byz.

*έσχατία*, *solitude*. Sect. 13, 28, 13. A meaning found in Basil and Gregory.

*θυσία*, *victim*. Sect. 19, 40, 12. Late in this meaning (Eccl., Luc., and Plut.).

*κρύφια*, *secret*. Sect. 21, 46, 1. Poetic (Hes., Pind., Eur., Soph.), Late (Alex. and Byz.).

*λυχνία*, *lampstand*. Sect. 21, 44, 24. Alex.

*μικροφύτια*, *meagre nature*. Sect. 24, 50, 22. Graec.-Rom.

*μνοσταγωγία*, *initiation into the mysteries (of truth)*. Sect. 7, 14, 1; cf. also Sect. 22, 48, 1. Graec.-Rom. (Eccl. meaning).

*δύπτασία*, *vision*. Sect. 21, 42, 26. Alex. (Sept.), N. T., and Anth. P.

*οὐσία*, *substance*. Sect. 9, 16, 8. Eccl. meaning.

*σημασία*, *sense*. Sect. 22, 46, 22. Late Class. (Arist.), used here in late meaning, i. e., Graec.-Rom.

*συντυχία*, *social-contact*. Sect. 13, 28, 10. In this sense Graec.-Rom. and Byz.

*ὑψηγορία*, *grandiloquence*. Sect. 24, 50, 18. Graec.-Rom.

*φιλανθρωπία*, *benevolence (of God)*. Sect. 19, 40, 8. Eccl. (St. Paul), of men (Xen., Plat., Dem.).

*χοροστασία*, *chorus*. Sect. 1, 4, 1. Alex.

### 4. Substantives in -ε -ia.

*δυσμένεια*, *enmity*. Sect. 16, 34, 6. Rare and Archaic.

*εἰδωλολατρεία*, *idolatry*. Sect. 9, 16, 3. Graec.-Rom. (Eccl.).

*εὐγένεια, noble-birth.* Sect. 24, 52, 5; 24, 54, 9. Rare in Attic, frequent in Late Prose.

*θεοφάνεια, manifestation* (of God in the flesh). Sect. 1, 2, 14. Eccl.

*κατήφεια, dejection.* Sect. 17, 36, 20. Poetic, and Late Prose.

*μαγγανεία, witchcraft.* Sect. 22, 48, 6. Rare in Attic (Plat. twice), Graec.-Rom. (Ath., Them., Aristid.).

*μαθητεία, instruction.* Sect. 27, 60, 12. Graec.-Rom., and Eccl.

*πολιτεία, way-of-life.* Sect. 13, 28, 13. Graec.-Rom., Eccl., and Byz. meaning.

*προφητεία, prophecy.* Sect. 1, 4, 3. Alex. (Eccl.).

*φυτεία, garden.* Sect. 7, 14, 1. It seems to be a meaning peculiar to St. Gregory of Nyssa.

##### 5. Substantives in *-ος, -ιος, -τος.*

*ἄβυσσος, abyss.* Sect. 21, 44, 14. Poetic (Trag., Hdt., Ar.), and Late Greek (Sept., N. T.).

*ἄγιος, saint.* Sect. 2, 6, 10. Eccl. meaning.

*ἄγος, curse.* Sect. 14, 30, 21. Poetic, Hdt., Thuc., Arist., and Late Greek.

*ἄδυτος, sanctuary.* Sect. 7, 12, 25. Poetic and Late Greek.

*ἀντίπαλος, adversary.* Sect. 1, 4, 23. Poetic, and Late Prose (Luc., Philostr., Basil).

*βίος, world.* Sect. 23, 48, 18. Late meaning (Sext. Emp., Luc.).

*βῶλος, (earth), glebe.* Sect. 24, 54, 3. Poetic, and Late Prose.

*διάβολος, Devil.* Sect. 3, 8, 7. Eccl. meaning.

*γνόφος, dark-cloud.* Sect. 22, 46, 24. Late Prose word for the poetic *δνόφος*. (Attic *νέφος*).

*κιβωτός, ark.* Sect. 21, 46, 6. The word is probably of Semetic origin.

*μαξός, breast.* Sect. 20, 40, 22. Ionic and Epic word (Hom., Hdt.).

*μόλυβδος, lead.* Sect. 21, 46, 4. Poetic, and Late.

*παράδεισος, paradise.* Sect. 7, 14, 1. Persian or Armenian in origin (Xen., Hebrews, Eccl.).

*Πάρθενος, the Virgin Mary.* Sect. 1, 2, 15. A special Eccl. meaning.

*πέλαγος, sea.* Sect. 10, 18, 5. Poetic (Trag.), Hdt., Thuc., Plat., Luc.

*πρόμαχος, defender.* Sect. 2, 6, 4. Poetic (Hom. Trag., Epigrams).

*τάφος, tomb.* Sect. 23, 48, 20. In this sense Poetic, and Late Prose.

#### 6. Substantives in *-ov, -iov, -eion.*

*εἴδωλον, idol.* Sect. 5, 10, 12. Eccl., and Late meaning.

*ἐρείπιον, ruin.* Sect. 9, 14, 21. Poetic.

*ἐφέστιον, household.* Sect. 25, 54, 18. Poetic, Plat. (once), and Late Prose.

*ἐφόλκιον, appendage.* Sect. 7, 12, 26. Poetic (Anth. P.), Graec.-Rom. (Plut.).

*θησαυροφυλάκειον, treasury.* Sect. 27, 58, 23. Graec.-Rom.

*λογεῖον, rational* (the oracular breastplate worn by the Jewish High Priest). Sect. 22, 46, 21. Eccl. meaning (Sept.).

*πρεσβεῖον, prerogatives.* Sect. 3, 8, 3. Poetic (Hom., Trag.), Plat., and Late Greek.

#### 7. Substantives in *-ην.*

"*Ελλην, pagan (gentile, heathen, idolater).* Sect. 1, 4, 22. Eccl. meaning.

*ποιμήν, pastor.* Sect. 1, 2, 11. Eccl. significance.

#### 8. Substantives in *-is.*

*ἀνάλυσις, departure* (i. e., death). Sect. 12, 26, 13. Eccl. significance (N. T., The Fathers), and Philo.

*δῆλωσις, revelation.* Sect. 22, 46, 21. Eccl. sense (Sept.).

*ἔλλαμψις, glow.* Sect. 21, 44, 1. Graec.-Rom.

*νέκρωσις, mortification.* Sect. 10, 18, 15. Graec.-Rom. (Eccl.).

*οἰκείωσις, intimacy.* Sect. 25, 54, 12. Gregory's meaning.

*πτῶσις (spiritual), fall.* Sect. 1, 4, 23. Eccl. meaning.

*σύγκρισις*, comparison. Sect. 13, 26, 18. In this sense Late Class. (Arist.), frequent in Graec.-Rom. Prose (Luc. and Plut.)

*τελείωσις*, perfection. Sect. 8, 14, 14. Aristotelian.

*ὑπόληψις*, reputation. Sect. 23, 50, 3. Late Prose (Alex., Graec.-Rom., Byz.).

*χάρις*, grace. Sect. 1, 2, 13. Eccl. meaning.

#### 9. Substantives in *-μα*.

*ἀρρώστημα*, moral infirmity. Sect. 3, 8, 8. Late in this sense (Plut.).

*βλέμμα*, countenance. Sect. 16, 34, 8. Gregory's special meaning.

*δεσμά*, fetters. Sect. 6, 12, 9. Attic Poets, and Plat. (once).

*δίδαγμα*, teaching. Sect. 20, 42, 2. Poetic.

*ἰδίωμα*, peculiarity. Sect. 11, 24, 3. Arist., and Graec.-Rom.

*κάλυμμα*, veil. Sect. 7, 12, 20. Poetic (Hom., Trag.).

*κατόρθωμα*, good deed. Sect. 11, 22, 21. Late Class. (Arist.), and Graec.-Rom.

*κήρυγμα*, preaching. Sect. 6, 12, 7. Eccl. sense.

*μειδίαμα*, smile. Sect. 10, 18, 21. Graec.-Rom.

*μίασμα*, crime. Sect. 6, 12, 8. Poetic (Trag.), and Rare in Attic Prose.

*ὤμα*, eye. Sect. 7, 12, 19. Poetic (Hom., Trag.), and Rare in Prose.

*πνεῦμα*, spirit. Sect. 1, 4, 3. Eccl. meaning.

*σέβασμα*, fetish. Sect. 9, 14, 22. Alex.

*ὑπόδειγμα*, example. Sect. 11, 22, 3. A Late meaning (Hellenistic), N. T., Polyb., Eccl.

*χάρισμα*, gift (of grace). Sect. 1, 4, 2. Eccl.

#### 10. Substantives in *-μος*.

*ἀφανισμός*, oblivion. Sect. 9, 14, 22. Aristotelian, Sept., N. T., and Graec.-Rom.

*μολυσμός*, defilement. Sect. 21, 44, 24. Alex. (Eccl.).

*πειρασμός*, temptation. Sect. 13, 28, 22. Alex. (Eccl.).

*Χριστιανισμός*, Christianity. Sect. 9, 16, 3. Graec.-Rom. (Eccl.).

11. Substantives in *-συνον*, *-συνη*.

*μνημόσυνον*, *memorial*. Sect. 23, 48, 18. Herodotian (Thuc., Ar.), Sept., N. T., and Byz.

*ἀκτημοσύνη*, *poverty*. Sect. 13, 28, 19. Graec.-Rom., and Eccl.

12. Substantives in *-λον*.

*στῦλον*, *pillar*. Sect. 21, 44, 9. Poetic (Trag.), Sept., N. T.

13. Substantives in *-ρα*, *-θρον*, *-τρος*.

*ἐπιβάθρα*, *a means of approach*. Sect. 4, 8, 16. Alex.

*κατάρα*, *curse*. Sect. 22, 48, 10. Poetic, and Late.

*λύθρον*, *guilt*. Sect. 6, 12, 8. Poetic, and Late.

*λοντρός*, *lavre* (sacramental, i. e., baptism). Sect. 7, 12, 22. Eccl. sense.

14. Substantives in *-ευς*.

*ἀριστεύς*, *warrior*. Sect. 1, 4, 17. Poetic.

15. Substantives in *-της*.

*ἀγωνιστής*, *champion*. Sect. 2, 6, 4. In this sense used by Aeschines and Late writers (Plut., Philostr., Aristid.).

*ἀποστάτης*, *apostate*. Sect. 10, 16, 13. Graec.-Rom., and Eccl.

*Δεσπότης*, *Lord* (i. e., Christ). Sect. 12, 26, 12. Eccl. and Byz. meaning.

*ἐξεταστής*, *investigator*. Sect. 14, 30, 19. Late Class. (Arist., Aeschines).

*ἰδιαστής*, *recluse*. Sect. 5, 10, 18. Graec.-Rom.

*καθηγητής*, *instructor*. Sect. 27, 60, 5. Rare in Attic, chiefly Graec.-Rom.

*στεφανίτης*, *victor*. Sect. 1, 4, 25. A meaning found in Late Greek.

*στρατηλάτης*, *general*. Sect. 10, 18, 7. Poetic, and Late Prose.

*ἱποφήγητης*, *interpreter*. Sect. 2, 6, 2. Poetic (Hom., and Theoc.).

16. Substantives in *-ωρ.*

*ῥήτωρ, rhetor.* Sect. 27, 60, 3. Late meaning (Graec.-Rom.).

17. Substantives in *-τηριον.*

*θυματήριον, censer.* Sect. 21, 46, 2. Hdt., rare in Attic (Thuc.), chiefly N. T., and Graec.-Rom.

*θυσιαστήριον, altar.* Sect. 21, 46, 2. Alex. (Sept.), Graec.-Rom., and Eccl.

*μνστήριον, hidden purpose of God.* Sect. 8, 14, 18. Eccl. sense.

18. Substantives in *-μων.*

*δαίμων, demon.* Sect. 22, 48, 8. Eccl. meaning.

19. Substantives in *-δων.*

*λαμπηδών, brilliance.* Sect. 21, 46, 5. Graec.-Rom.

## II. Substantives formed by composition.

*θαυματοπούά, marvel.* Sect. 15, 34, 3. Rare in Class. Greek (Plat., Isoc.), in this sense Graec.-Rom.

*θεόσδοτος, a gift from God.* Sect. 19, 38, 22. Poetic form.

*κενοδοξία, vanity.* Sect. 21, 46, 4. Alex.

*μετάνοια, repentance.* Sect. 6, 12, 11. Eccl. sense.

## B. Adjectives.

## I. Adjectives formed by adding suffixes.

1. Adjectives in *-ος, -ιος.*

*ἅγιος, holy.* Sect. 1, 2, 16. Eccl. meaning.

*ἄδολος, unalloyed.* Sect. 21, 46, 3. Poetic. Late prose in this sense.

*ἐναρίθμιος, numbered among.* Sect. 8, 14, 12. Poetic (Hom.), Late Greek (Theoc., Ap. Rh., Diog. L.).

*ἐτήσιος, annual.* Sect. 1, 2, 5. Rare in Attic; frequent among the Atticists, Luc. and Aristid.

*μαρμάρινος, marble.* Sect. 25, 54, 21. Poetic, and Late Greek.

*οὐράνιος, heavenly.* Sect. 7, 12, 25. Poetic, Xen., and Plat.

*περιρραντήριος*, *laving*. Sect. 6, 12, 12. Greg. Naz.  
*πολιόν*, *venerable*. Sect. 1, 4, 12. Poetic (Aesch., Eur.),  
 and Plat.  
*πτωχός*, *poor*. Sect. 21, 44, 16. Poetic, and Late (Alex.,  
 N. T., Graec.-Rom., and Byz.).  
*ταπεινός*, *lowly*. Sect. 16, 34, 12. Eccl. meaning.  
*φλόγιος*, *flaming*. Sect. 15, 32, 7. Late Class. (Theoph.),  
 used here in a late meaning (Alex., Graec.-Rom.).

### 2. Adjectives in *-ικος*.

*διδακτικός*, *teaching* (word). Sect. 11, 22, 3. Graec.-Rom.  
*μυστικός*, *sacramental*. Sect. 7, 12, 22. Eccl., and Greg.  
 Nyssa.  
*περιεκτικός*, *containing*. Sect. 21, 46, 9. Late Greek (Sext.  
 Emp. and Gramm.).  
*πνευματικός*, *spiritual*. Sect. 1, 2, 8. Eccl. meaning.  
*σωματικός*, *of the body*. Sect. 24, 52, 13, 22. Aristotelian,  
 Alex., Graec.-Rom., and Byz.  
*τροπικός*, *figurative*. Sect. 22, 46, 22. Late meaning, i. e.,  
 Graec.-Rom.  
*χρονικός*, *of time*. Sect. 8, 14, 12. Graec.-Rom. (Plut.,  
 Dion. H., and Gramm.).

### 3. Adjectives in *-τατος*.

*ἀνώτατος*, *highest*. Sect. 13, 26, 20. In its qualitative  
 meaning it is Atticistic.

## II. Compound Adjectives.

*ἀθεώρητος*, *invisible*. Sect. 22, 46, 25. Late Class. (Arist.),  
 and Graec.-Rom.  
*ἀκτήμονος*, *poor*. Sect. 27, 58, 14. Poetic, and Late.  
*ἀμειδῆς*, *unsmiling*. Sect. 5, 10, 19. Graec.-Rom.  
*ἀμίαντος*, *undefiled*. Sect. 14, 30, 17. Poetic, Plato (once),  
 and Late Alex., Graec.-Rom., Eccl.).  
*ἀμόλυντος*, *undefiled*. Sect. 20, 42, 14. Xenophontic, Sept.  
 (once), Graec.-Rom. and Byz.  
*ἀναξιόπιστος*, *unworthy of belief*. Sect. 27, 60, 4. Rare.  
*ἀνενέργητος*, *ineffectual*. Sect. 22, 48, 8. Graec.-Rom.

ἀνεπιτήδευτος, *unaffected*. Sect. 16, 34, 9. Graec.-Rom.

ἀνιάτρευτος, *uncured*. Sect. 27, 60, 8. Byz.

ἀνωφερής, *borne on high*. Sect. 18, 38, 12. Aristotelian, Alex., Graec.-Rom., and Byz.

ἀπόβλητος, *cast aside*. Sect. 18, 38, 14. Poetic, and Late Prose.

ἀσειστος, *immoveable*. Sect. 13, 28, 19. Graec.-Rom.

ἀσυλος, *inviolate*. Sect. 14, 30, 17. Poetic, and Late Prose.

ἄνλος, *immaterial*. Sect. 21, 44, 2. Aristotelian, and Graec.-Rom.

ἀχώρητος, *impossible*. Sect. 26, 56, 5. Graec.-Rom.

ἐμπαθής, *passionate*. Sect. 11, 22, 1. Aristotelian, and Late Prose (Plut., Alciphro).

ἐπίδοξος, *glorious*. Sect. 27, 58, 16. Poetic, and Late Prose.

ἐπιθάνατος, *sick unto death*. Sect. 19, 40, 2. Graec.-Rom. (Dion. H.).

εὐδιάθετος, *well-ordered*. Sect. 26, 58, 4. Graec.-Rom.

ἐφύβριστος, *insulting*. Sect. 26, 56, 13. Alex.

κατάλληλος, *appropriate*. Sect. 3, 8, 8. Probably an Aristotelian word.

κομπώδης, *imposing*. Sect. 24, 50, 13. Thucydidian word. Graec.-Rom. (Plut., and Longinus).

ὄνώδης, *ass-like*. Sect. 22, 48, 7. Late Class. (Arist.), and Late Prose (Plut., and Orig.).

παραιτητέος, *obliged to decline*. Sect. 26, 56, 6. Graec.-Rom.

περιδέξιος, *skilled*. Sect. 1, 4, 17. Poetic.

ψευδώνυμος, *falsely called*. Sect. 20, 42, 4. Poetic, and Late Prose (Graec.-Rom.).

### III. Adjectives used as substantives.

ἀνδρώδης, *manliness*. Sect. 13, 28, 7. Isocr., Arist., Graec.-Rom. (Plut. etc.).

διορατικός, *penetration*. Sect. 7, 12, 20. Graec.-Rom.

περικάρδιος, *the covering about the heart*. Sect. 7, 12, 19. Poetic, and Late. In this sense cited first for Galenus.

ὑλώδης, *material thing*. Sect. 11, 20, 23. Apparently Gregory Nyssene's meaning.

## C. Adverbs.

*ἐπιρρεπῶς*, (*διακείμενος*), is *prone*. Sect. 11, 20, 15. Graec.-Rom.

*καταπληγτικῶς*, *terrifying accents*. Sect. 10, 18, 20. Graec.-Rom.

*σωματικῶς*, *as regards the body*. Sect. 21, 44, 15. Graec.-Rom.

## D. Verbs.

## I. ω Verbs.

## 1. Vowel (or pure) Verbs.

a) Verbs in -*aw*, -*ew*, and -*ow*.

*θηρᾶν*, *to seek*. Sect. 13, 28, 8. Poetic.

*χλιδᾶν*, *to be voluptuous*. Sect. 5, 10, 12. Poetic.

*ἀθετεῖν*, *to break one's word*. Sect. 16, 34, 6. Alex.

*αὐχεῖν*, *to boast*. Sect. 27, 60, 11. Poetic (rare in comedy and prose), Trag., Hdt., and Thuc. (once).

*βαρεῖν*, *to weigh down*. Sect. 7, 12, 26. Poetic (Hom.), and Late Greek (Graec.-Rom., Byz.).

*γεωργεῖν*, *to cultivate*. Sect. 25, 54, 16. In its metaphorical sense cited for Dem. and Late Writers (Alex., and Graec.-Rom.).

*δαδουχεῖν*, *to bear*. Sect. 21, 44, 9. Poetic (Trag.), and Late Prose (Graec.-Rom., Byz.).

*γυμνοῦν*, *to be freed of*. Sect. 13, 28, 14. Poetic (Hom., Aesch., Soph.); used here in its Platonic sense.

*νεκροῦν*, *to mortify*. Sect. 12, 26, 9. Graec.-Rom. (Eccl.).

*σταυροῦν*, *to crucify*. Sect. 12, 26, 8. Eccl. meaning. (N. T., Polyb.).

*μορφοῦν*, *to form*. Sect. 7, 14, 6. Late Class. (Theophr.), and Alex., Graec.-Rom.

b) Verbs in -*eu*, -*ow*.

*μαθητεύειν*, *to be disciple of*. Sect. 27, 60, 3. Graec.-Rom., and Eccl.

*τρισσεύειν*, *to trinitize*. Sect. 17, 36, 7. Alex., and Eccl.

c) Verbs in -*vw*.

*ῥέσθαι*, *to deliver*. Sect. 21, 44, 5. Poetic.

## 2. Consonant Verbs.

a) Verbs in *-άνω*.

*θιγγάνειν*, to strike. Sect. 21, 44, 13. Poetic, and rare in Attic Prose.

b) Verbs in *-ξω*.

*γειτινάζειν*, to resemble. Sect. 16, 34, 17. Aristotelian.

*ἐποτίζειν*, to drink. Sect. 21, 44, 13. Poetic, Attic Prose (Hipp., Xen., Plat., Arist.), frequent in Late Prose.

*ἔτοιμάζειν*, to prepare. Sect. 3, 8, 9. Poetic (Hom.), Hdt., Thuc., and Late Prose (Polyb., Sept., N. T.).

*ἰδιάζειν*, to exclude. Sect. 15, 34, 2. Aristotelian, and Graec.-Rom.

c) Verbs in *-πω*.

*θάλπειν*, to endure heat. Sect. 13, 28, 8. Poetic.

*σκέπειν*, to shelter. Sect. 5, 10, 20. Hipp., and Late Prose (Graec.-Rom.).

d) Verbs in *-πτω*.

*καλύπτειν*, to conceal. Sect. 5, 10, 21. Rare in Prose except in compounds.

e) Verbs in *-ττω*.

*κηρύττειν*, to preach. Sect. 12, 26, 4. Eccl. meaning.

*τυφλώττειν*, to blind. Sect. 7, 12, 21. Graec.-Rom.

## II. Compound Verbs.

*ἀναλάμπειν*, to flame up. Sect. 10, 18, 3. Heraclit., Xen., Theophr., Graec.-Rom., and Byz.

*ἀναμάττεσθαι*, to receive. Sect. 26, 58, 3. Poetic, and Late Prose (Graec.-Rom.).

*ἀντεξετάζειν*, to compare. Sect. 2, 16, 15. Late Class. (Aeschin., once), and Late Prose (Plut.).

*ἀντιπαραδῖξαι*, to compare. Sect. 13, 26, 14. Greg. Nyssa.

*ἀντιπαρεξαγαγεῖν*, to place beside. Sect. 13, 26, 18. Dem., and Graec.-Rom. writers.

*ἀντιπροσφέρειν*, to cite. Sect. 16, 34, 17. Xenophontic.

*ἀπαντομολεῖν*, to withdraw. Sect. 20, 42, 7. Thuc., and Graec.-Rom. (Dion. H., Dio Cas.).

*διακαρτερεῖν*, to bear patiently. Sect. 5, 10, 21. A Late meaning (Graec.-Rom.).

*διαπλανᾶσθαι*, to wander. Sect. 10, 18, 4. Graec.-Rom.

*διακρατεῖν*, to be preserved. Sect. 16, 34, 20. Alex.

*ἔμβατεύειν*, to enter upon. Sect. 24, 52, 21. Poetic, Dem., Isaeus, Sept., and N. T.

*ἔμβιοτεύειν*, to live in. Sect. 25, 54, 17. A Graec.-Rom. word used by Greg. in a special meaning.

*ἐναβρύνεσθαι*, to pride ones self. Sect. 25, 54, 21. Graec.-Rom.

*ἐναποκρύπτεσθαι*, to be concealed. Sect. 22, 48, 3. Graec.-Rom., and Byz.

*ἐναστράπτειν*, to flash upon. Sect. 7, 12, 18. Graec.-Rom.

*ἐνδιαιτᾶσθαι*, to dwell within. Sect. 25, 54, 20. Herodotian word; Thuc., Xen., Luc., Philostr.

*ἔξεκκλησιάζειν*, to gather. Sect. 6, 12, 7. Late Compound.

*ἐπεγέίρει*, to incite (metaphorical sense). Sect. 20, 42, 13. Poetic, and Plat.

*ἐπαγάλλεσθαι*, to pride ones self. Sect. 25, 54, 20. Poetic (Hom., and Byz. Epic.), and Xen.

*ἐφάπτειν*, to attain. Sect. 24, 50, 21. Poetic, Hdt., and Plat.

*καθηγεῖσθαι*, to teach. Sect. 27, 60, 11. Graec.-Rom. in this meaning.

*καταβυθίζειν*, to drown. Sect. 4, 8, 23. Late meaning (Longinus).

*καταγμυνάζειν*, to discipline. Sect. 13, 28, 9. Graec.-Rom.

*κατασμικρύνειν*, to diminish. Sect. 24, 52, 3. Late Class. (Dem.), and Post. Class. (Luc., M. Anton.).

*κατατολμᾶν*, to presume. Sect. 19, 38, 19. Alex. (Sept., and Polyb.).

*καταγωνίζεσθαι*, to conquer. Sect. 22, 48, 5. Graec.-Rom.

*καταφωτίζειν*, to illuminate. Sect. 21, 44, 3. Poetic, and Late Prose.

*καταχλενάζειν*, to laugh. Sect. 10, 18, 21. Graec.-Rom. (Dion. H., Pollux, and Josephus).

*μετακλίνεσθαι*, to bend. Sect. 13, 28, 18. Poetic, and Graec.-Rom.

*παραβλάπτειν*, to be checked. Sect. 8, 14, 16. A Xenophontic word, and frequent in Graec.-Rom. writers (Basil and John Chrys.).

*περιωρίζειν*, to encompass. Sect. 14, 30, 21. Graec.-Rom.

*προσεγγίζειν*, to approach. Sect. 13, 28, 21. Alex.

*προσφιλοσοφεῖν*, to philosophize. Sect. 21, 42, 25. Graec.-Rom.

*στενοχωρεῖν*, to crowd. Sect. 13, 28, 16. Class. (Comedy, Hipp.), Late Class. (Arist.), and chiefly Late Prose (Sept., Graec.-Rom., Byz.).

*συγκαθαιρεῖν*, to achieve. Sect. 24, 50, 22. Rare (Hdt., once; Thuc., twice; Plut., once).

*συμμετεωροπορεῖν*, to walk on high with. Sect. 24, 52, 21. Greg. Nyssa.

*συμπαρατέίνειν*, to extend. Sect. 15, 32, 23. Graec.-Rom.

*συμπαρελθεῖν*, passed with. Sect. 23, 48, 21. Graec.-Rom.

*συνακμάζειν*, to flourish. Sect. 24, 50, 16. Arist. P., Late Class. (Arist.), and post-Class. (Plut. and Polyb.).

*συνδιεξιέναι*, to concur. Sect. 3, 8, 6. Xenophontic word.

*συνεισφέρειν*, to contribute. Sect. 8, 14, 17. Xenophontic word.

*συνερανίζειν*, to gather. Sect. 24, 54, 1. Plato (once), and Graec.-Rom.

*συντηρεῖν*, to preserve. Sect. 16, 34, 21. Aristotelian, and Late Greek (Sept., N. T., Polyb., and Plut.).

*συννεύμειν*, to be fierce in the glance of his eye. Sect. 5, 10, 19. Graec.-Rom.

#### F. Rare Forms and Special Peculiarities.

*ἔγγινομένην*, existent. Sect. 2, 6, 17. Atticistic spelling.

*θάτερος*, in one of two. Sect. 1, 4, 19. A late and less correct form for *ἕτερος*.

*καθώς*, as. Sect. 3, 8, 4. Late form for *καθά*.

*μαστιγίας*, worthless (slave). Sect. 24, 52, 10. Poetic, and rare. Gregory uses the substantive as an adjective.

*μεταγενέστερος* (*μεταγενῆς*), born after. Sect. 2, 6, 21. Rare in Attic; Late (Dio Chrys., Luc., Diod. Sic.).

*οὐθέτερος, neither.* Sect. 23, 48, 19. Late form of *οὐδέτερος*.  
Graec.-Rom.

*πάντοτε, ever.* Sect. 11, 22, 16. Rare in Attic, frequent in  
Late Prose (Dion. H., N.T.), proscribed by the  
Atticists.

*πόρρω, far from.* Sect. 23, 50, 6. Late form for *πρόσω*.

*προσμαρτυρείτωσαν, let them call as witness.* Sect. 25, 56, 4.  
A form common to the *κοινή*.

*σήμερον, present day.* Sect. 23, 50, 4. Ionic form for Attic  
*τήμερον*.

*συμίσγειν, mixing.* Sect. 10, 18, 7. Epic and Ionic form  
for Attic *συμιγγίναι*.

*τεσσαράκοντα, forty.* Sect. 15, 32, 18. Form found in early  
Attic and tragedy for *τετταράκοντα*.

### Summary.

The foregoing summary of the peculiarities of St. Gregory's vocabulary would not, of course, be sufficient ground upon which to pass judgment relative to Gregory's general use of words. This study, however, and a cursory reading of most of his works with special attention to vocabulary, reveal tendencies that forbid us to classify Gregory as a strict Atticist. His language, like his rhetoric, is often studied, lacking in both spontaneity and simplicity. He readily coins new words and uses old words with a new meaning, where often a common Attic word would suffice to explain his thought not only clearly but even forcefully.

1. New words. The present list contains but two (*ἀντιπαραδεικνύειν* and *συμμετεωροπορεῖν*) which seem to have been coined by Gregory. Meridier<sup>1</sup> gives a list of neologisms amounting to the number of 204. The appearance of a definitive critical text of Gregory's works, and the study of other Fathers of this period, will undoubtedly call for some revision of this list. However, in general, from my own reading of Gregory, I would say that Meridier's list gives a fairly accurate impression of the freedom with which Gregory forms new words.

<sup>1</sup> Cf. Meridier, 89.

2. The remaining groups. Among the classifications, the Alexandrian words make up 7%; Graec.-Rom., 18%; Poetic, 21%; rare in Attic but frequent in Late Greek, 5%; Aristotle and contemporaries, 8%; Hdt., Thuc., and Xen., 4%; and non-Attic forms, 4%. There is but one Atticistic word, one rare and archaic, and two of foreign origin.

The Alexandrian words are chiefly biblical, i. e., words found in the Septuagint. The other groups may be attributed to Gregory's facility in the choice and use of words gathered by a wide experience in the various fields of knowledge. Outside of the present treatise, especially in his polemic and apologetic works, technical language is called into play, especially that of physics, astronomy, anatomy, and physiology. In his exegetical works biblical language predominates, as it does wherever he draws upon Scripture to prove and illustrate a point. Origen and Clement of Alexandria supply him with terms in his theological treatises. Philosophy and theology and the natural sciences, whose special trend of thought necessitates the use of technical terms to express fine shades of meaning, have perhaps formed in Gregory that bold habit of coining words and adding new meanings to old ones. Now it is Hdt., Thuc., and Xen., again it is the tragedians and comedians and frequently the Attic orators who offer him words and phrases. Aristotle and Plato are often found, and the rhetors of the age place numerous words at his disposal.

That Gregory coins words, changes their meaning, and selects them from every period of the Greek language, ranging from Homer to his own day, is not surprising when we consider some of his own principles of comparative philology and semantics.<sup>1\*</sup> These principles, as found in the *Πρὸς Εὐνόμιον*, are used chiefly as a defense against the quibbles of Eunomius and they are applicable primarily to matters of Faith and the nature of God. They are, nevertheless, rules generally observed by Gregory in his use

<sup>1\*</sup> The psychological principle underlying differences in language: II, 285, 19 ff. (M. II, 993 B); absolute and relative use of words: I, 182, 3-14 (M. II, 425 D, 428 A); semantics: II, 251 (25-31), 252 (1-11); [M. II, 953 A]; ibid. 252 (31-32), 253 (1-20) [M. II, 953 D, 956 A]; ibid. 257 (20-26) [M. II, 960 D]; word building: ibid. 256, 31; 257, 1-6 (M. II, 960 B); ibid. 370, 22-30 (M. II, 1096 C).

of words. All may be briefly summed up in the following: φημὶ τοίνυν τῆς τοιαύτης ὀνοματοποίης τοὺς ἀνθρώπους εἶναι κυρίους κατὰ τὸ φανὲν ἔκαστῳ προσφυῶς ἐφαρμόζοντας τῷ ὑποκειμένῳ τὰς κλήσεις, καὶ μηδὲν ἄποτον εἶναι, ὅπερ ὡς φοβερόν τε καὶ φρικῶδες μορμολυττόμενος ὁ λογογράφος προτείνεται, τὸ νεωτέρας εἶναι τὰς τῶν ὀνομάτων θέσεις ὄμολογειν ἐπὶ παντὸς αὐτοῦ τοῦ κατονομαζομένου πράγματος καὶ ἐπ’ αὐτοῦ τοῦ θεοῦ.<sup>2</sup>

### 8. Style.

The rhetorical devices employed in the *Ἐγκώμιον εἰς τὸν Βασίλειον* are very pronounced and, on the whole, of so little artistic value that it was not considered useful to note them always in the commentary. I have called attention there only to the highly sophistic passages and to such figures as are effective in forming the clausulae, e. g., the hyperbaton. I shall aim here to present the figures in greater detail: statistics, where possible, typical examples, and such general conclusions as the evidence seems to justify.

## I. Minor Figures of Rhetoric.

### A. Figures of Redundancy.

#### 1. Pleonasm.

Pleonasm, in the form of cumulative emphasis, metaphorical pleonasm, synonymous words and phrases, occurs very frequently in the *Ἐγκώμ. Βασίλ.* Excepting the instances in Sect. 11 and 24, which are pleonastically developed, sixty-two examples of pleonasm have been noted.

Some examples are:

Cumulative emphasis:—τὸν ἀστεῖον τῷ Θεῷ ἐκ γεννήσεως, τὸν τοῖς ἥθεσι πολιὸν ἐκ νεότητος, τὸν παιδευθέντα μὲν κατὰ Μωϋσέα πάσῃ σοφίᾳ τῶν ἔξωθεν λόγων, τοῖς δὲ ἱεροῖς γράμμασιν ἐκ βρέφους, καὶ μέχρι τῆς τελειώσεως συντραφέντα καὶ συνανήθέντα καὶ συνακμάσαντα.—Sect. 1, 4, 11-15.

Metaphorical pleonasm:—οἶόν τις ἀριστεὺς περιδέξιος δι’ ἐκατέρας παιδεύσεως τοῖς ἀντιτεταγμένοις ἑαυτὸν ἀνθοπλίζων, ὑπεραίρει δι’ ἀμφοτέρων

<sup>2</sup> Cf. Πρὸς Εὐνόμ. II, 256, 31; 257, 1-6. (M. II, 960 B).

τὸν προσπαλαιόντας, ὑπερέχων ἐν ἔκατέρῳ τοὺς ἐν θατέρῳ τινὰ κατὰ τῆς ἀληθείας ισχὺν ἔχειν νομίζοντας, τοὺς μὲν ἐκ τῆς αἰρέσεως τὰς Γραφὰς προβαλλομένους ταῖς Γραφαῖς ἀνατρέπων, "Ελληνας δὲ διὰ τῆς ἴδιας αὐτῶν συμποδίζων παιδεύσεως. ἡ δὲ κατὰ τῶν ἀντιπάλων νίκη οὐ πτῶσιν ἐποίει τῶν ἡττημένων, ἀλλ' ἀνάστασιν, οἱ γὰρ ἡττώμενοι τῆς ἀληθείας, νικηταὶ καὶ στεφανῖται κατὰ τῆς πλάνης καὶ τοῦ ψεύδους ἐγίνοντο.—Sect. 1, 4, 17-25. Cf. also 2, 6, 1-6; 1, 2, 16-17; 2, 6, 14; 2, 6, 21-24; 3, 8, 8; 4, 8, 17-20; 5, 10, 11-12; 16-23; 6, 12, 8-10; 7, 12, 17-26; 13, 1-3; 9, 14, 21-22; 10, 16, 10-23; 18, 1-14; 13, 26, 18; *passim*.

### 2. Periphrasis.

Owing to the uncertainty of the distinction between the grammatical and the rhetorical form of this figure, the study is for the most part subjective. For the rhetorical value and apt illustration of this figure from Plato, Xenophon, and Herodotus, cf. Longinus, XXVIII.

This figure occurs about twelve times in this treatise. Examples:

—τοῦ ποικίλως τὰς ψυχὰς δι’ ἀπάτης καταβυθίζοντος.—Sect. 4, 8, 22-23. τοῦ διαβόλου.

—τῷ ἐκ τῶν ὄφθαλμῶν ὕδατι τὸν μολυσμὸν ἀποκλύζοντας.—Sect. 21, 44, 23-24. τοῖς δάκρυσι οἳ δακρύοις.

Cf. also 1, 4, 4-11; 4, 8, 22-23; 6, 12, 4-6; 8, 14, 10-11; 9, 14, 24; 9, 14, 26; 12, 26, 9-10; 13, 26, 18; 13, 26, 20; 17, 38, 3.

### 3. Arsis and Thesis.

This figure occurs twelve times. Examples:

a) Negative—Positive.

—οὐχ ἀπλῶς ἔστιν ἀγία πανήγυρις, ἀλλ' ἀγία ἀγίων, καὶ πανήγυρις πανηγύρεων.—Sect. 1, 2, 17.

—οὐχ ὅσον ἡ φύσις ἐβούλετο, ἀλλ' ὅσον ὁ τῆς ἐγκρατείας ἐνεκελεύετο.—Sect. 16, 36, 4-5.

—οἱ οὐχὶ τοῦ ἀληθινοῦ λόγου ἀκούοντες, ἀλλὰ τῇ ὄντῳ διδασκαλίᾳ τῶν δαιμόνων πειθόμενοι.—Sect. 22, 48, 7-8.

Cf. also 1, 4, 23; 9, 16, 1-4; 12, 24, 21-22; 14, 30, 5-7; 18, 38, 11-12; 27, 58, 15-17.

b) Positive—Negative.

—ὅρος ἵν τὴν ἡ ἐπιθυμία αὔτη οὐ κάλαμος.—Sect. 13, 28, 21.

—ἐν γὰρ προαιρέσει τὸ ἀγαθόν, οὐκ ἐν χρόνῳ.—Sect. 2, 6, 13.

—τῆς θείας ὑπὲρ τῷν ἀνθρώπων οἰκονομίας λέγεις τὸ ἔργον, οὐκ ἀπόδειξεν τῆς κατ' ἀρετὴν ἐλαττώσεως.—Sect. 2, 6, 19-20.

### B. Figures of Repetition.

#### 1. Anadiplosis.

This figure betrays intense and excited emotion. Since the Ἐγκώμ. Βασίλ. is not of an impassioned nature, it is not surprising to find only one example.

—ἀφ' ἣς πᾶσα πίστις καὶ ἐλπὶς πᾶσα.—Sect. 11, 20, 5-6.

#### 2. Epanaphora.

Epanaphora has for its object clearness and emphasis. This figure has some rhetorical value, and appeals more or less to the ear; an appeal which depends chiefly upon the increase of successive repetitions. Of the thirteen examples found in the Ἐγκώμ. Βασίλ. most of the repetitions are twofold, there being but one threefold (11, 24, 6-7) and one fourfold (1, 4, 10-12).

#### Examples:

—εἴτε γὰρ πίστις ἐστὶν ἡ σώζουσα, εἴτε διὰ τῆς ἐλπίδος σωζόμεθα, εἴτε διὸ ὑπομονῆς τὴν χάριν ἀπεκδεχόμεθα.—11, 24, 6-7.

—ἡ δὰ καμψάκον τὴν θείαν ἐντολήν, ἡ διά τινος ἄλλης ἀφορμῆς ἐκπληρῶσαι.—Sect. 18, 38, 9-10.

Cf. Sect. 12, 24, 16-18; 13, 26, 15-18; 13, 30, 1-2; 13, 28, 11-13; 16, 34, 11-12; 18, 38, 10-11; 21, 44, 9-10; 21, 44, 11-12; 23, 48, 19-20; 26, 56, 7-9; 26, 56, 15.

#### 3. Kuklos.

Kuklos is a figure so artificial in character that it would impair the style it seeks to adorn, if used at all to excess. There is but one example found in the present treatise.

—διδάσκαλον γὰρ καὶ ποιμένα μετὰ τὸν ἀποστόλους ἀκούσας, ἐνόησας πάντως τὸν μετὰ ἀποστόλους ποιμένα τε καὶ διδάσκαλον.—Sect. 1, 4, 7-10.

#### 4. Repetitive Paronomasia.

Repetitive paronomasia is frequent but weak. It occurs forty-three times.

## Examples:

—*ον τε ἐφ' ἑαυτοῦ διεξήγει, καὶ ὅν κατέλιπεν ἐν συγγράμμασιν.*—Sect. 12, 26, 2.—οὐκ ἦν οὕτε ἐν μαλακοῖς ἵματίοις ὁ Ἰωάννης, οὕτε κάλαμος ἦν ἀνέμοις ἐνσαλευόμενος.—Sect. 13, 26, 21-28, 1; Cf. 17, 36, 8; 8, 14, 7-9; 11, 20, 6-7; 12, 24, 16-18; 17, 36, 10-11; 21, 44, 20-21; 21, 44, 16; 25, 54, 11-12; 26, 56, 22-58, 1.

## C. Figures of Sound.

## 1. Paronomasia.

Paronomasia, a figure based on a similarity in the sound of words and a dissimilarity in sense,<sup>1</sup> tends, to produce resonance. It is one of the devices frequently used by Gregory which gives so much artificial relief to his style.<sup>2</sup> About forty instances of this figure have been noted.

## Examples:

—*"Αρχοντά τις τῶν Αἰγυπτίων εἰσποιησαμένη τὸν Μωϋσέα παιδεύει τὴν ἔγχωριον παΐδευσιν.*—Sect. 20, 40, 21.—ἀλλὰ τοῦ τοσούτου καὶ τοιούτου καὶ τὸ κατόπιν ἐλθεῖν τῆς ἀνωπάτω μακαριότητος τὴν ἀπόδειξιν ἔχει.—Sect. 13, 26, 19.—δι' ἐρημίαν τῶν διορθουμένων κατακρατοῦσαν τοῦ γένους. Τούτου χάριν ἐπικρατούσης ποτὲ τῆς Χαλδαϊκῆς φιλοσοφίας.—Sect. 3 and 4, 8, 10-12;—Cf. 10, 18, 11-12; 12, 24, 17; 12, 24, 19; 24, 52, 8; 27, 58, 11-12; *passim*.

## 2. Polyptoton.

Polyptoton is a form of paronomasia whose rhetorical design is far more obvious than the latter. Like paronomasia it too tends to lend a greater fulness and artificiality to an author's style. This figure occurs between forty-five and fifty times.

## Examples:

—*τὸν μὲν ἐκ τῆς αἱρέσεως τὰς Γραφὰς προβαλλομένους ταῖς Γραφαῖς ἀνατρέπων.*—Sect. 1, 4, 21.—ἀλλ' εἴ τις ἐν ἑαυτῷ δείκνυσι τὴν τέχνην ἢ ἐμαθήτευσε, σεμνύνει τῇ καθ' ἑαυτὸν ἐπιστήμη τὸν τῆς τέχνης καθηγησάμενον.—Sect. 27, 60, 9-11. Cf. 3, 6, 21-23; 12, 26, 8-9; 13, 28, 9-11; *passim*.

<sup>1</sup> Cf. Campbell, 39.

<sup>2</sup> Cf. Meridier, 153-161.

### 3. Alliteration and Assonance.

Alliteration is very marked in the Ἐγκώμ. Βασίλ. It occurs here as elsewhere in Gregory's writings<sup>3</sup> under two forms: a) Initial, which consists in words beginning with the same consonant following in immediate, or almost immediate succession. b) Internal, which produces certain tonal effects by the recurrence of alliteration in a phrase. Assonance too plays a prominent rôle among Gregory's rhetorical devices. In his search for assonance he often has recourse to hyperbaton which frequently has the effect of producing a false homoioteleuton. Since the study of these figures, at best, is subjective due to the inflectional qualities of the language and accidental combination of letters, I have refrained from giving statistics here. The following examples are typical of what almost every page of the text reveals.

Examples:

#### I. Alliteration.

##### a. Initial.

—μίαν πατρίδα ἀνθρώπων τὸν παράδεισον εἶναι λέγων, πᾶσαν δὲ τὴν γῆν ὡς κοινὴν τῆς φύσεως ἔξορίαν βλέπων.—Sect. 10, 18, 13-14.—εὶ μὲν οὖν ἔχει τις δεῖξαι τὸν τοῦ διδασκάλου βίον περὶ τῶν κατὰ τὸν κόσμον τοῦτον σπονδαζομένων ἔχοντα τὴν ρόπην.—Sect. 11, 16, 18.—ὅ μὲν Ἀπόστολος προφητείας αὐτὴν καὶ γνώσεως προτιμοτέραν λέγων, πίστεως δὲ παγιωτέραν, καὶ ἐλπίδος διαρκεστέραν, καὶ πάντοτε ἐν τῷ αὐτῷ διαμένονταν.—Sect. 11, 22, 14-16. Note also the assonance.—ἀλλ' ἐν τοῖς ἄλλοις πᾶσι τῶν πρωτείων τῷ προφήτῃ παραχωρήσαντες, πρὸς δύο τινὰ τῶν περὶ αὐτοῦ λεγομένων.—Sect. 19, 38, 20-21.

##### b. Internal.

—καλὴν ἐπέθηκεν ὁ Θεὸς τὴν τάξιν ταῖς ἑτησίοις ταύταις ἡμῶν ἑορταῖς, ἃς διά τυνος τεταγμένης ἀκολουθίας κατὰ τὰς ἡμέρας ταύτας ἥδη τε ἡγάγομεν.—Sect. 1, 2, 5-7.—κατέλιπε τὴν Αἴγυπτον μετὰ τὸν θάνατον τοῦ Αἰγυπτίου ὁ Μωσῆς.—Sect. 21, 42, 21-22.—Παῦλος πρὸς τὸ ἀκρότατον τῆς κατὰ Θεὸν προκοπῆς.—Sect. 7, 12, 15-16. —ὅς ποτε, τῶν ὑπάρχων τινὶ τὸ ἥπαρ ἔξοιστεν αὐτοῦ τῶν σπλάγχνων καταπληκτικῶς ἀπειλήσαντι, μειδιάματι τὴν ἀπαίδευτον ἀπειλὴν καταχλευάζων φησί.—Sect. 10, 18, 19-21.—ἀντιθέτω τοίνυν ὁ

<sup>3</sup> Cf. Meridier, 156, 157.

δίκαιος τῶν πραγμάτων ἔξεταστὴς τήν τε δυναστείαν τῇ δυναστείᾳ.—

Sect. 14, 30, 18-19.

## II. Assonance.

—ὅθεν διδάσκων πάντα ἀνθρωπον ἐν πάσῃ σοφίᾳ τῇ θείᾳ τε καὶ τῇ ἔξωθεν.—Sect. 1, 4, 16-17.—καθάπερ τινὶ σκυτάλῃ τῇ τουαύτῃ πληγῇ τῆς ἀταξίας τοῦ λαοῦ καθαπτόμενος.—Sect. 5, 12, 1-2.—καὶ πρὸς ἄλλο μηδὲν τῶν κατὰ τὸν βίον τούτον σπουδαῖομένων ἐπιρρεπῶς διακείμενος, ἐν τῷ ἀκροάτῳ γίνεται τῆς ἀγάπης ὄρῳ.—Sect. 11, 20, 14-16. Note the assonance resulting from the hyperbata.—Ἐβραῖος δὲ λογισμὸς ὁ ἐκκεκαθαρμένος καὶ ἀμόλυντος.—Sect. 20, 42, 14.—δι’ ἐπιστολῶν προσαγόμενος ἐκφεύγων τὰς τῶν συμπλεκομένων λαβάς, οὐκ ἔχων ὅπου κρατηθῆ παρὰ τῶν ἀντιπάλων, κρείττων μὲν γὰρ ἦν τῶν δημευόντων.—Sect. 10, 18, 9-11.

Examples of tonal effect secured by means of hyperbaton.

—ἀποστόλος ὁ χρόνος δίδωσι μόνος.—Sect. 2, 6, 6.—κατὰ τὸν αὐτὸν τῷ Παύλῳ χρόνον.—Sect. 2, 6, 6-7.—οὕτω καὶ νῦν ἐν τῷ τῆς ἀρετῆς λόγῳ σιωπάσθω τὰ πρεσβεία τοῦ χρόνου.—Sect. 3, 8, 2-3.—πρὸς τὸ ἀκρότατον τῆς κατὰ Θεὸν προκοπῆς.—Sect. 7, 12, 15-16.—τὴν καρδίαν ἀπὸ τῆς πρὸς τὸν Θεὸν ἀγάπης.—Sect. 13, 30, 3-4.

## 4. Parachesis.

Parachesis, a figure which depends upon a similarity in the sound of words of different roots plus a dissimilarity of meaning,<sup>4</sup> is the rarest of the figures of sound. Only four instances of this figure have been noted.

Examples:

—μετὰ ταῦτα δὲ καὶ τῷ θείῳ πυρὶ τῷ περὶ τὴν ἱερουγίαν γεγενημένω θεραπεύει τὴν περὶ τὰ εὔδωλα νόσον.—Sect. 5, 12, 2-3.—πάντα τὰ τοιαῦτα τῷ τε κηρύγματι τῆς μετανοίας ἐκλύων καὶ τῷ περιρραντηρίῳ ὑδατι κατὰ τὸν Ἱορδάνην ἐκπλύων.—Sect. 6, 12, 10-11.—τούτον δὲ τῆς ἀρχῆς ὄρος ἦν ὅλος μικροῦ δεῖν ὁ τοῦ ἡλίου δρόμος.—Sect. 14, 30, 11-12.—ἐν οἷς οἶός τε ἦν.—Sect. 20, 40, 18-19.

<sup>4</sup> Cf. Campbell, 42.

## D. Figures of Vivacity.

## 1. Asyndeton.

Asyndeton is a figure that produces warmth of tone and a sensation of rapidity. It emphasizes forcefully disconnected elements, and serves to reinforce the effectiveness of other figures.<sup>5</sup> There are eight examples of asyndeton.

Examples:

—Στέφανος, Πέτρος, Ἰάκωβος, Ἰωάννης, Παῦλος.—Sect. 1, 4, 3-4.

Cf. also Sect. 1, 4, 11-14; 2, 6, 2-4; 10, 16, 14-15; 10, 18, 6-12; 13, 28, 6-11; 16, 34, 5-13; 21, 44, 7-18.

## 2. Polysyndeton.

Polysyndeton makes for calmness and gravity of movement, dignity, and deliberation. It also tends to mark off clearly the connected elements.<sup>6</sup> This figure is found six times. In the study of asyndeton and polysyndeton, nothing under threefold combinations have been considered.

—κατέλιπε καὶ οὗτος τὸν ἐν ἀστει θορύβους καὶ τὰς ἴλικὰς ταύτας περιηχήσεις, καὶ ἦν ἐπὶ τῆς ἐσχατιᾶς προσφιλοσοφῶν τῷ Θεῷ.—Sect. 21, 42, 23-25. Cf. Sect. 6, 12, 6-9; 11, 20, 6-8; 11, 20, 6-7; 24, 54, 3; 25, 56, 2-3.

## 3. Rhetorical Question.

Rhetorical question imparts liveliness, vividness, and emphasis to an oration. “It wins and holds attention, challenges and stimulates curiosity by its suggestion.”<sup>7</sup> Gregory resorts to the usage of this figure thirty-two times.

—τίς οὗτος; εἴπω τὸ ὄνομα, ἢ ἀρκεῖ ἡ χάρις ἀντὶ τοῦ ὄνόματος δεῖξαι τὸν ἄνδρα.—Sect. 1, 4, 6-7. Cf. Sect. 7, 12, 15-17; 12, 17-21; 10, 18, 16-17; 13, 26, 14-15; 21, 46, 5-8; *passim*.

## 5. Parenthesis and Hypostrophe.

Parenthesis is a phenomenon that does not appear frequently and “at its best is a stylistic mannerism.”<sup>8</sup> There are six parentheses, three of which are followed by hypostrophe.

<sup>5</sup> Cf. Campbell, 45.

<sup>6</sup> Cf. Campbell, 47.

<sup>7</sup> Cf. Campbell, 50.

<sup>8</sup> Cf. Campbell, 54.

## Examples:

—εἰ τοῦτο προσμαρτύρησει καὶ τῷ διδασκάλῳ ἡμῶν ἡ ἀλήθεια, ὡς ἐν τούτοις αὐτὸν τοῦ μεγάλου Ἰωάννου μὴ ἀπολείπεσθαι.—Sect. 13, 28, 3-5. Cf. 13, 28, 10-11; 20, 42, 10-11; 20, 42, 19-20; 21, 46, 11-12; 10, 20, 19-20.

## E. Figures of Argumentation.

## 1. Paraleipsis.

Paraleipsis pretends to pass over in silence but in reality insinuates all one wishes to say. If used skilfully it too, like its other allied figures of vivacity, imparts vividness and liveliness to a discourse. There are six examples of paraleipsis.

## Examples:

—παρείσθω τὸ προτερεύειν τοὺς ἀγίους τῷ χρόνῳ. ἡ γὰρ τοῦ χρόνου φύσις ἐν τῷ παρωχηκότι καὶ τῷ μέλλοντι πρὸς ἀρετήν τε καὶ κακίαν ὅμοιώς ἔχει, οὕτε τοῦτο οὖσα, οὕτε τὸ ἔτερον ἐν γὰρ προαιρέσει τὸ ἀγαθὸν οὐκ ἐν χρόνῳ.—Sect. 2, 6, 10-13. Cf. 3, 8, 3; 12, 26, 7; 15, 32, 20; 20, 42, 17-20; 24, 54, 6.

## 2. Prosopopoia.

This figure, which lends vivacity to a discourse and affords ample opportunity for the exercise of the author's dramatic skill, occurs here six times.

## Examples:

—φησί. χάριν εἴσομαί σοι τῆς προαιρέσεως. καὶ γὰρ οὐ μετρίως ἀνιᾶ τὸ ἥπαρ τοῖς σπλάγχνοις ἐγκείμενον. ἐκβαλὼν οὖν αὐτό, καθὼς ἡπείλησας, τοῦ λυποῦντος ἐλευθερώσεις τὸ σῶμα. Cf. Sect. 10, 18, 21-24; cf. 11, 20, 9-11; 12, 24, 20-21; 19, 40, 6; 26, 56, 7-13; 27, 60, 7-9.

## 3. Dialektikon.

Dialektikon is a figure which adds liveliness, clarity, and force to an argument. There are six instances of its occurrence in the Ἐγκώμι. Βασίλ.

## Examples:

—τίς οὖν ἡ Βασιλείου εὐγένεια; καὶ τίς ἡ πατρίς; γένος μὲν αὐτῷ ἡ πρὸς τὸ Θεῖον οἰκείωσις. πατρὶς δέ, ἡ ἀρετή.—Sect. 25, 54, 11-12.

Cf. 13, 26, 14-21; 14, 30, 16-18; 16, 34, 4-14; 24, 50, 12-21; 26, 56, 5-19.

#### F. Minor Figures of Rhetoric especially characteristic of the Second Sophistic.

##### 1. Hyperbaton.

This figure occurs very frequently, as every page of the text reveals. At one time it is used effectively for clausulae, at another for assonance, again it seems to have become a mere mechanical habit with Gregory. It is found in the *Ἐγκώμ. Βασίλ.* under the following forms:

1. The article is separated from the word it limits by a long interval.

—ἡ γὰρ ἐπὶ τῇ θεοφανείᾳ τοῦ μονογενοῦς Υἱοῦ χάρις.—Sect. 1, 2, 14-15;  
—τῆς ὑπὲρ τῶν ἀνθρώπων τοῦ Θεοῦ προμηθέας τὴν ἀπόδειξιν ἔχει.—  
Sect. 3, 8, 4-5.

2. The noun is separated from its adjective, possessor, or explanatory modifier by a verb or several verbs.

—καὶ τὴν συνδειξιοῦσαν ταῖς ἀνθρωπίναις γενεᾶς τοῦ διαβόλου κακίαν  
κατανοῶν.—Sect. 3, 8, 6-7.—οὕτε τὴν ὑψηλὴν ἐκείνου πρὸς τὸν  
Θεὸν ἐπιθυμίαν.—Sect. 8, 14, 13.—ἐλαττοῦσθαι λέγειν δεῖ κατ'  
ἐκεῖνο τῆς πρὸς τὸν Θεὸν ἀγάπης τὸ μέτρον.—Sect. 11, 20, 21-22.  
—πάντα ὅσα συνθεωρεῖται ταύτῃ τῶν ἀγαθῶν εἴδη.—Sect. 11, 24,  
4-5.

3. For emphasis a word is left at or near the beginning or end of a clause or sentence.

—καλὴν ἐπέθηκεν ὁ Θεὸς τὴν τάξιν.—Sect. 1, 2, 5.—πρόσφορόν τε καὶ  
κατάλληλον τῷ καθ' ἐκάστην γενεὰν ἀρρωστήματι τὸν ιατρὸν ἔτοι-  
μάζει, ὡς ἀν μὴ ἀθεράπευτον περιέδοι τῶν ἀνθρώπων τὴν νόσον.—  
Sect. 3, 8, 7-10.

##### 2. Oxymoron.

There is but one example of this figure in the *Ἐγκώμ. Βασίλ.* Paradox is the very foundation of sophistic dialectics and the tendency as found in Gregory is that of an acquired and systematic habit, since it is not found in his polemical works and appears only

where there is no wish to compromise an argument.<sup>9</sup> Another name for paradox is oxymoron. From the examples given by the rhetoricians it would seem to be "a neater and more pithy form of paradox."<sup>10</sup> This figure is fairly numerous in Gregory. Certain phases of Christian thought, dogma, mysteries of religion, and the miracle afford him ample opportunity for the display of this particular device.<sup>11</sup> It is often puerile, particularly when it takes the form of a play on words.

Examples:

—ἐτελείωσε καὶ οὗτος ἐν ἀσθενείᾳ τὴν δύναμιν.—Sect. 12, 26, 10.

### 3. Hyperbole.

Hyperbole strives for startling effects and contains elements of exaggeration. There is the simple figure and there is the hyperbolical manner of the sophist in the development of unimportant phases of a theme in itself exalted.<sup>12</sup> This last aspect is especially noticeable among Christian orators in their panegyrical sermons. For Gregory as for others the extravagant hyperbole seems to have become a characteristic convention of their panegyric.<sup>13</sup> Hyperbole occurs nine times.

Examples:

—καὶ ὁ τούτου λόγος καὶ τὸ κήρυγμα πᾶσαν μικροῦ δεῖν τὴν οἰκουμένην διέλαβεν, ἐπ' ἵσης τοῖς Παύλον λόγοις παρὰ πάντων καὶ αὐτὸ σπουδαζόμενον.—Sect. 12, 26, 4-7.—ῳ γε συμφορὰ ἦν τὸ πολλάκις δύνασθαι τὸν μαρτύρων ἀγῶνας ὑπὲρ τῆς ἀληθείας μιμήσασθαι.—Sect. 10, 18, 17-18. Cf. 7, 14, 4; 10, 16, 21-22; 10, 18, 9-10; 13, 28, 15-16; 13, 28, 21-22; 16, 34, 24.

### 4. Antonomasia.

Antonomasia is a form of periphrasis and even of synecdoche, according to some rhetoricians. But since it is almost a universal convention of the extravagant rhetoric of the Fourth century,

<sup>9</sup> Cf. Meridier, 198.

<sup>10</sup> Cf. Campbell, 68.

<sup>11</sup> Cf. Meridier, 200 ff.

<sup>12</sup> Cf. Campbell, 69.

<sup>13</sup> Cf. Campbell, 79 ff.; Meridier, 29-30; Delehaye, 207.

Campbell classifies is under Minor Figures especially characteristic of the Second Sophistic.<sup>14</sup> In the present treatise there are eight instances.

Examples:

Cumulative:

—τὸν γνήσιον ὑποφήτην τοῦ Πνεύματος, τὸν γενναιόν τοῦ Χριστοῦ στρατιώτην, τὸν μεγαλόφωνον κήρυκα τοῦ σωτηρίου κηρύγματος, τὸν ἀγωνιστήν τε καὶ πρόμαχον τῆς ὑπὲρ Χριστοῦ παρρησίας.—Sect. 2, 6, 2-5. Cf. also Sect. 6, 12, 4-14; 3, 8, 5-6.

Prerogatives of God:

—δύναμιν ποιητικὴν τῶν ὄντων.—Sect. 4, 8, 14-15; τὸν κτίσαντα.—Sect. 10, 16, 18.

References to Satan:

—τοῦ ποικίλως τὰς ψυχὰς δι’ ἀπάτης καταβυθίζοντος.—Sect. 4, 8, 22.  
—τὸν ἐπικρατοῦντα τῆς ἀνθρωπίνης ἀπάτης.—Sect. 9, 14, 24.—  
ὁ τῆς κακίας εὑρέτης.—Sect. 9, 14, 26.

## G. Gorgianic Figures.

### 1. Parison.

Parison, especially perfect parison, when used to excess gives monotony to a passage. There are means of avoiding this without destroying the general parallelism of structure. Gregory is both ingenious and clever in breaking up the monotony of parison, and yet is careful not to destroy either the symmetry or the rhythm. At one time he omits a word; at another he inserts a word and even a phrase; again he uses chiasmus in word-sequence, or a chiastic arrangement of clause elements. This figure may be treated under four groups, viz., simple parison, perfect parison, chiastic parison, and sentence parison. Perfect parison is very rare in the present treatise but simple parisons number between 36 and 40. Chiastic parison and chiasmus result most frequently from Gregory's search for symmetry; of the former there are about 23, of the latter 30 or more. There is no example of sentence parison.

<sup>14</sup> Cf. Campbell, 72.

## Examples:

## a. Simple Parison.

—ἐν μὲν δὴ τοῦτο τοῖς θαύμασι τοῦ Σαμουῆλ ἀνατίθεμεν. ἔτερον δὲ ὅτι τὸ εἶδος τῆς ἱερουγίας τὸ αὐτὸ τοῖς δύο διεσπονδάσθη.—Sect. 19, 40, 9-11.—ὅσας λυχνίας ἐνετίθει τῇ ἑκάστου ψυχῇ, καταφωτίζων τῷ λόγῳ τὰ κρύφια, οἷα τὰ τῶν προσευχῶν θυματήριά τε καὶ θυσιαστήρια κατεσκεύασεν ἐκ καθαροῦ καὶ ἀδόλου χρυσίον.—Sect. 21, 44, 24; 46, 1-3. Cf. 1, 4, 18-22 (parison, chiasmus, and chiastic parison); 11, 24, 11-12; 14, 30, 5-7 (also arsis and thesis); 19, 38, 23-40, 1; *passim*.

## b. Perfect Parison.

—τὸ μὲν ἐν δλίγῳ γένηται χρόνῳ, τὸ δὲ πρὸς πάντα διαρκέσῃ τὸν βίον.—Sect. 16, 34, 18-19.—οὕτε ἔλυσεν, οὔτε ἐπήγαγεν.—Sect. 17, 36, 10-11. Cf. 9, 16, 10-12; 23, 48, 19-21; *passim*.

## c. Chiastic Parison.

—ἐν ταύτῃ τὰς ἐλπίδας τῆς σωτηρίας ἔχειν, παρὰ ταύτης ἀναμένειν τὴν κρίσιν.—Sect. 9, 16, 10-12.—τοὺς μὲν ἐκ τῆς αἱρέσεως τὰς Γραφὰς προβαλλομένους ταῖς Γραφαῖς ἀνατρέπων, "Ἐλληνας δὲ διὰ τῆς ἴδιας αὐτῶν συμποδίζων παιδεύσεως.—Sect. 1, 4, 20-22. Cf. 14, 30, 13-17; 12, 26, 8-9; 13, 28, 1-3; 21, 20, 1-9; *passim*.

## 2. Homoioteleuton.

An excessive use of homoioteleuton renders a discussion highly poetic. This figure, like all figures of sound, must show the evidence of rhetorical design; therefore, only such have been considered here, i. e., where the final words of corresponding clauses or phrases show an agreement in accent and an agreement in sound in the last syllable. Gregory uses this figure in his search for symmetry, and it is to be found twenty-six times in the *'Εγκώμ. Βασίλ.*

## Examples:

—μίαν πατρίδα ἀνθρώπων τὸν παράδεισον εἶναι λέγων, πᾶσαν δὲ τὴν γῆν ὡς κοινὴν τῆς φύσεως ἔξορίαν βλέπων.—Sect. 10, 18, 13-14.—φροντὶς περὶ τῶν ἐλπιζομένων, καταφρόνησις τῶν ὄρωμένων.—Sect.

16, 34, 10-11. Cf. 1, 2, 8; 11, 20, 6-7; 11, 22, 15-16; 11, 44, 1-2; *passim*.

### 3. Antithesis.

Antithesis aims at clearness and conciseness in the presentation of ideas. Christianity furnishes ample material which lends itself naturally to antithesis or antithetical structure. Gregory of Nyssa uses this figure freely.<sup>15</sup> In the present treatise it occurs ten times.

Examples:

—ἡ γὰρ τοῦ χρόνου φύσις ἐν τῷ παρφωχηκότι καὶ τῷ μέλλοντι πρὸς ἀρετήν τε καὶ κακίαν ὁμοίως ἔχει, οὐτέ τοῦτο οὖσα, οὐτέ τὸ ἔτερον.—Sect. 2, 6, 11-13.—τῷ μήτε τὴν ἔωήν, μήτε τὸν θάνατον, μὴ ἐνεστῶτα, μὴ μέλλοντα, μήτε τινὰ κτίσιν ἐτέραν δύνασθαι αὐτοῦ τὴν καρδίαν ἀπὸ τῆς πρὸς τὸν Θεὸν ἀγάπης παρώσασθαι.—Sect. 13, 30, 1-4. Cf. 13, 26, 21-28, 1; 13, 28, 11-15; 16, 34, 11-13; 17, 36, 10-11; 13, 28 (9-11).

### 4. Chiasmus.

Chiasmus, less obvious and more subtle than parison, is another device used by the sophists in their search for symmetry. The *Ἐγκώμιον Βασίλεως* presents thirty or more examples.

—ἐκεῖ μὲν γὰρ τῷ σώματι τοῦ Ἡράδον τὸ ἄγος περιωρίζετο ἐνταῦθα δὲ πάσης ἣν ἀδικία τῆς ἀνθρωπίνης φύσεως.—Sect. 13, 30, 21-22.—κάκεῖνα εἰπόντα πρὸς τοῦτον, ἢ πρὸς ἐκεῖνον εἴπεν ὁ Κύριος.—Sect. 19, 40, 5-6.—ὅτι τῷ Θεῷ ἐκεῖνος ἀνέκειτο, ἀλλὰ ἀνάθετο καὶ σὺ σταυτὸν τῷ Θεῷ.—Sect. 27, 58, 18-19. Cf. 1, 4, 7-10; 1, 4, 13-15; 11, 22, 13-14; 13, 28, 1-3; *passim*.

## 11. Figures of Imagery.

### 1. Metaphor.

Metaphor seeks to illuminate strikingly and immediately, to emphasize vividly and effectively. Gregory of Nyssa is a veritable sophist in its use. The present treatise contains about thirty-eight metaphors, more Christian than pagan in subject-matter.

Examples:

—τῆς ἀμαρτίας δεσμός.—Sect. 6, 12, 9.—τῆς κατὰ τὴν ἀγάπην ρίζης

<sup>15</sup> Cf. Meridier, 174.

*βλάστημα γίνεται.*—Sect. 11, 24, 11.—ἐκεῖ δὲ ὁ μέγας προφήτης τὸν θέλησα τῇ μάστιγι τῆς ἀνομβρίας τὴν γῆν, ὁ αὐτὸς καὶ ἴατρὸς τοῦ τρανύματος γίνεται ἐφαμίλλον τῇ ἀλγηδόνι τῆς μάστιγος τὴν ἐκ τῆς θεραπείας ἄνεσιν αὐτοῖς χαριζόμενος.—Sect. 17, 36, 11-14. Cf. 2, 4, 23-25; 10, 18, 9-10; 21, 44, 19-24; *passim*.

## 2. Comparison.

The same love of the concrete which influences Gregory in his use of the metaphor causes him to show also a predilection for comparison. Twelve hundred instances of Gregory's use of the figure have been noted by Meridier, who thinks that the number falls short of the reality. Gregory is extremely sophistic in his use of it.<sup>16</sup> There are six examples in the *'Εγκώμ. Βασίλ.*

### Examples:

—οἵς ὑποδημάτων δίκην κατὰ τὸν χρόνον ἐκεῖνον ἅπας ὁ λαὸς ἐνεδόθετο.—  
Sect. 6, 12, 9-10.—ῶσπερ τινὰ λύχνον ἐκλελουπότα τὸν τῆς πίστεως λόγον διὰ τῆς ἐνοικούσης αὐτῷ χάριτος ἀναλάμψαι πάλιν ἐποίησεν.—Sect. 10, 18, 2-4.—καὶ οἵόν τις πυρσὸς τοῖς νύκτωρ διαπλανωμένοις κατὰ τὸ πέλαγος ὑπερφανεῖς τῆς Ἐκκλησίας, πάντας πρὸς τὴν εὐθεῖαν ὀδὸν ἐπέστρεψεν.—Sect. 10, 18, 4-6. Cf. 6, 12 (1-2); 11, 24, 2-6; 26, 56, 21-22; 58, 1-5.

## 3. Ecphrasis.

Metaphor and comparison are not figures peculiar to the sophist, although treated in a sophistic manner. The love of the concrete which gave rise to them produced another figure which is essentially sophistic, namely, ecphrasis. This rhetorical figure is essentially a device of the Second Sophistic. It is a word-picture. Metaphor suggests imagery, comparison sketches or outlines it, but ecphrasis paints it in all its artistic detail. By graphic and picturesque development, and the amassing of elaborate and forceful detail, ecphrasis aims to present a vivid picture to the minds of the audience. There were certain categories established for this device by convention. These included descriptions of persons, natural scenes, and various works of art. Almost all of these categories are found in the Fathers of the Fourth century. To the well-worn

<sup>16</sup> Cf. Meridier, 116, and 138.

themes of paganism are added Christian projects such as biblical scenes, the sufferings of the martyrs, the grandeur of creation, and descriptions of Churches. Gregory of Nyssa is unrestrained in his use of ephrasis. His portrayal of persons proves him to be no novice in its usage but a master of the ancient sophistic. In Letter 20 the description of the beauty of Vanote displays the richness of his imagination and the resources of his style.<sup>17</sup> There is but one example of ephrasis in the *'Εγκώμιον Βασίλειον*.

—*Ηλίαν ἀντίρροπον ἔχοντα τῷ μεγέθει τῆς*, etc.—Sect. 5, 10, 15-23.

#### 4. Metonymy.

There are four instances of metonomy in the *'Εγκώμιον Βασίλειον*. Neither Campbell in his study of St. Basil's Sermons, nor Meridier in his study of St. Gregory's style mentions this figure. Way<sup>18</sup> in her study of St. Basil's Letters notes eight examples.

#### Examples:

—καὶ οἷον ἐκδὺς τὴν παχεῖαν ταύτην καὶ σαρκώδη περιβολὴν αὐτοῖς οὐρανίοις ἀδύτοις ἐπεχωρίαζεν.—Sect. 7, 12, 24-25.—διαφέρει δὲ πάντως οὐδὲν ἡ διὰ καμψάκου τὴν θείαν ἐντολὴν ἡ διά τινος ἄλλης ἀφορμῆς ἐκπληρῶσαι.—Sect. 18, 38, 9-10.—ὑβρις γὰρ ἀν εἴη καὶ τῶν ἀληθινῶν ἐπαίνων ἐλάττωσις, εἰ τῆς ἀρετῆς προκειμένης τῇ θεωρίᾳ ὕδωρ, καὶ φύλλα, καὶ βῶλος, καὶ τὰ τοιαῦτα θαυμάζοιτο.—Sect. 24, 54, 1-4.—γῆν δὲ καὶ αἷμα καὶ σάρκα καὶ πλούτους καὶ δυναστίας καὶ τὰς ἐν τούτοις περιφανείας προσμαρτυρείτωσαν οἱ βουλόμενοι τοῖς τοῦ κόσμου φίλοις.—Sect. 25, 56, 2-4.

### III. Dialectic.

Gregory devotes even whole treatises to the discussion of theological problems and the refutation of heretical tenets. It devolves upon him, therefore, to convince his readers and to uphold sound arguments against his opponents. He is therefore led to the frequent employment of another sophistic device—dialectic. Gregory shows strong sophistic tendencies in his use of it, yet in opposing solid reasoning to the argument of his adversary, Gregory cannot,

<sup>17</sup> Cf. Meridier, 139 ff.

<sup>18</sup> Cf. Way, 199.

with undue abandon, make use of puerile dialectic. Dialectic is that subtle, feeble, sophistic pretense of reasoning where imagery tends to supplant sound argument. Difficulties presented for the sake of refutation, unexpected and surprising arguments, a taste for pleading without restraint are characteristics of sophistic dialectic.

The *'Εγκώμιον εἰς τὸν Βασίλειον* is not a subject that we would expect to lend itself readily to dialectic. However, even here traces of it are to be found. In the beginning of Section 1, Gregory makes this statement:—"The order of our spiritual festivals among us is, moreover, also that which the great Paul taught." The remainder of the section sets forth sophistically arguments to prove it a fact. Section 2 and 3 present another phase of thought that must be established as a fact, viz., "Let the statement that the saints have priority in time be disregarded. For the nature of time with reference to virtue and vice is alike in the past and in the future, being neither the one nor the other; for the good lies in the choice of the will, not in time. Nay, rather let faith be compared with faith and teaching be compared with teaching. For he who justly compares their marvels side by side will find that the grace in both, existent in each from the same Spirit according to the measure of faith vouchsafed, is one. And if Paul has preceded in time and Basil has been raised up many generations later, you are recounting the works of the Divine Dispensation in behalf of man, not a demonstration of inferior excellence. . . . For He who knows all things before they come to pass, as the prophet says, and perceives the wickedness of the Devil concurrent with the generations of men, prepares for the moral infirmities of each generation the physician who is suitable and appropriate, in order that He may not allow the disease incurable by men to prevail over the race through want of men to correct it." Sect. 4, 5, 6, and 7 are concerned chiefly with proving the above statement. Gregory cleverly calls into play dialectic by his use of comparison.<sup>19</sup> In Sect. 8, he draws a conclusion based upon the foregoing comparisons. Sections 9 and 10 are transitional and prepare the way for the argument which is to follow under the form of comparison and allegory.

<sup>19</sup> Cf. Meridier, 190.

Section 11 is essentially sophistic and dialectic in development. In proving Paul and Basil of equal rank on the ground that both possessed the same standard of love, Gregory, to support his argument, has recourse to Scriptural quotations and the following comparison:—"For just as he who shares in human nature is subject to all the peculiarities of that nature, so also he who has achieved the perfection of love within himself possesses all forms of goods as many as are included under her, together with the prototype of good deeds."

Gregory's dialectical tendencies are also perceived in Sections 24, 25, and 26. Section 24 presents reasons for not honoring Basil with an encomium; Section 25 attempts to prove that Basil's noble birth is intimacy with God; and Section 26 gives reasons for honoring Basil with deeds rather than words.

#### IV. Allegory.

Gregory is bold in his use of allegory. Once convinced of the legitimacy of the method when applied to the interpretation of Scripture, he uses it constantly in his exegetical works. He is not, however, the inventor of the method, for Clement of Alexandria and Origen had used it. To justify his use of this device, Gregory follows the principle that every word of Scripture ought to be applicable to the moral life. Therefore, if the literal does not profit, one ought to have recourse to the figurative. Acting upon this theory, he purifies the biblical language of its natural and literal sense, and sets forth the spiritual and figurative meaning. Often, however, after a startling interpretation he seems to become scrupulous, and declares that his explanation has only a personal value and may be taken or left as one pleases. For a detailed discussion of this subject consult Meridier.<sup>20</sup>

The present treatise is developed along allegorical lines. Gregory, in Sect. 3-8, briefly outlines the mission of Abraham, Moses, Samuel, Elias, John the Baptist, and Paul, and then in Sect. 9 and 10 God's designs upon Basil are portrayed allegorically. Beginning with Section 11 and extending on through Section 23, an allegorical comparison is made between Basil and Paul (11 and 12), Basil

<sup>20</sup> Cf. Meridier, 207-224.

and John the Baptist (13 and 14), Basil and Elias (15 and 18), Basil and Samuel (19), and finally Basil and Moses (20-23). Sections 24 and 26 contain something of this element, while Section 25 is entirely allegorical.

## V. THE CLAUSULAE OR PROSE RHYTHM IN THE *'Εγκώμ. εἰς τὸν Βασίλειον.*

Rhythm is a delicate and uncertain problem, one which clearly belongs to the field of experimental psychology. From 1871 to 1913 much effort was expended in both psychological and literary research to stabilize this unsettled question.<sup>20a</sup> Since 1913 there has been a lull in these studies.<sup>21</sup> We are concerned here only with rhythm as applied to prose and in particular to the clausulae. "Psychologists have long since recognized that rhythm is the result of a complex process whose operation can never be reduced to any short formula."<sup>22</sup> It is regarded as an experience established, as a rule, by motor performance and only in a transferred sense (as potential) can rhythm be said to exist on the printed page of a text.<sup>23</sup> "Prose-rhythm must always be classified as subjective organization of irregular, virtually haphazard, arrangement of sound."<sup>24</sup>

In Aristotle's terminology, prose-rhythm is the flow, the movement, the pace of phrases and clauses in prose.<sup>25</sup> This flowing or wavelike motion may be represented by an undulatory line ~~~~ with its elevations and depressions, its upward and downward beats, accented or stressed measures versus unaccented and unstressed measures. Various elements go to make up this device. Again citing Aristotle, the three chief means for obtaining this sequence or movement at large are the metaphor, antithesis, and actuality. By the last he means movement. Here metaphor is taken in its

<sup>20a</sup> A careful or even a cursory study of the bibliography will reveal the truth of this statement.

<sup>21</sup> Cf. Patterson, 17 ff.

<sup>22</sup> Cf. Patterson, Preface, ix.

<sup>23</sup> Cf. Patterson, Preface, xxi.

<sup>24</sup> Cf. Patterson, xxii.

<sup>25</sup> Cf. *Rhetorica* VII, 1408<sup>a</sup>.

<sup>26</sup> Cf. ibid., *Rhetorica*, Bk. III 10, 1410<sup>b</sup>.

wider significance. "It may be more than a single vivid word; it should extend to a whole habit of realizing a thing in action; and this involves expression in a sentence movement that shall heighten the suggestion by its pace."<sup>27</sup> Figures of sound, figures of repetition, the Gorgianic figures, and the metrical clausula combine also to secure effective prose-rhythm.

In the field of Greek prose-rhythm, much pioneer work remains to be accomplished. As yet no one has made an exhaustive or even satisfactory investigation of any particular phase, nor attempted to formulate such subtle problems as the quantity of the last syllable, typology, or the length of the clausula.<sup>28</sup> Even the origin of Greek accentual clausula is still subject to controversy. Dewing has essayed a possible suggestion but De Groot flatly denies the theory. The former says that Greek accentual clausula was borrowed directly from the Latin at sometime toward the middle of the Fourth century A. D.<sup>29</sup> He bases his theory upon the fact that in Greek there is not the same interdependence between the accent and the quantity of the syllable as there is in Latin, consequently the accentual rhythm could not be a natural growth of the quantitative. De Groot<sup>30</sup> claims that in no case can the Greek accentual clausula be derived from the Latin. He says that there is a greater agreement between the Greek accentual and the Greek quantitative clausula than between the Greek accentual and the Latin accentual.<sup>31</sup> Neither has decided anything for us.

Until a work appears in Greek similar to those which have been done for the Latin clausulae, especially the clausulae of the Fourth century A. D., we shall be skeptical of our own conclusions. It is therefore impossible to make a definite statement regarding the clausulae of our author other than to show by facts that there is evidence of their existence, marked evidence of both quantitative and accentual clausulae.

Meridier, in his brief survey of only one phase of the subject in Gregory of Nyssa, has attempted to show that clausulae exist in Gregory's writings. In fact, it is an ordinary rhetorical device with

<sup>27</sup> Cf. Baldwin, 32.

<sup>28</sup> Cf. De Groot, 132 ff.

<sup>29</sup> Cf. De Groot, 98.

<sup>30</sup> Cf. De Groot, 138.

<sup>29</sup> Cf. Dewing, 317.

him, found not only at the end of a colon but even where the voice makes a natural pause, even where no stylistic effect is sought. This subtle technique of the sophist is used as freely by Gregory as it is by his masters. Meridier then gives what he considers as favorite forms of clausulae in Gregory and the devices used by him to produce each.<sup>32</sup>

The clausulae of the present work indicate the presence of both quantitative and accentual clausulae. It is not surprising to find traces of the quantitative since this too is part of Gregory's heritage of the past. The following list gives the percentage of the accentual forms of the clausulae in the Ἐγκώμιον εἰς τὸν Βασίλειον. The different types of clausulae are designated by numbers. The numeral in each case gives the number of unstressed syllables which separate the last two accents of a clause. I have not differentiated as to the number of syllables which follow the last accent.

|        |                   |                         |       |
|--------|-------------------|-------------------------|-------|
| Form 0 | ~   ˘ ˘ ~         | (Υἱοῦ χάρις)            | 3.3%  |
| Form 1 | ˘ ~ ˘ ~ ~         | (πάλιν ἄγομεν)          | 10 %  |
| Form 2 | ~   ˘ ~ ~ ~       | (ἡμῶν ἔορταῖς)          | 68.5% |
| Form 3 | ˘ ~ ~ ~ ~ ˘ ~ ~   | (ἢδη τε ἡγάγομεν)       | 4.3%  |
| Form 4 | ~   ˘ ~ ~ ~ ~ ~ ~ | (πορείαν ἐμποδιζόμενος) | 12.9% |
| Form 5 | ˘ ~ ~ ~ ~ ~ ~ ˘ ~ | (νύκτωρ διαπλανωμένοις) | 1 %   |

These figures are in accord with Dewing's results in his tests made in the following Greek writers: Dio Chrysostom, Clement of Rome, Aelius Aristides, Clement of Alexandria, Porphyry, Libanius, Himerius, Themistius, Julian, Basil the Great, Gregory of Nazianzus, John Chrysostom, and Synesius.<sup>32a</sup>

The following types have been noticed when the clausulae are read quantitatively:<sup>32b</sup>

1. ˘ ~ - | ˘ ~
2. ˘ ~ - | ˘ ~ ˘
3. ˘ ~ - | ˘ --
4. ˘ - | ˘ ~ -

<sup>32</sup> Cf. Meridier, 184-189.

<sup>32a</sup> Cf. Dewing, 321.

<sup>32b</sup> The letters of the Greek alphabet are used to indicate the caesurae, according to Reynolds, page 13.

5. z | z z  
 6. z - | z z  
 7. z z | z z  
 8. z z | z -  
 9. z z | z z  
 10. z z | z z  
 11. z z | z -  
 12. z - | z z

### Examples:

|    |                 |   |        |
|----|-----------------|---|--------|
| 1. | $\vdash \sim -$ | $\vdash \sim$   |        |
|    | $a\beta$        | $\tau\tilde{\eta}\tilde{s}$ ἀληθείας                    | 4, 20  |
|    | $\beta$         | $\overset{\circ}{\chi}\epsilon\iota\upsilon$ νομίζοντας | 4, 20  |
|    | $\gamma\delta$  | ἀναδειχθεῖσα τῷ κόσμῳ                                   | 2, 16  |
|    | $a\beta$        | $\tau\tilde{\eta}\tilde{s}$ ἐνοικούσης                  | 18. 3  |
|    | $a\beta$        | $\tau\tilde{\eta}$ δυναστείᾳ                            | 30, 19 |
|    | $a\beta$        | $\eta$ ἀλήθεια  | 28, 4  |
|    | $a\beta$        | $\tau\tilde{\eta}\nu$ ἐπιστήμην                         | 60, 5  |
|    | $a\beta$        | $\tau\tilde{\eta}\nu$ μαθητείαν                         | 60, 12 |

|    |                                    |                     |        |
|----|------------------------------------|---------------------|--------|
| 2. | $\vdash \sim -   \vdash \sim \sim$ |                     |        |
|    | αγδ                                | πᾶσι τοῖς ἔθνεσιν   | 14, 3  |
|    | αγ                                 | τοῦτο ποιήσομεν     | 56, 9  |
|    | β                                  | Θεοῦ καθηγήσατο     | 44, 7  |
|    | αβ                                 | ξῆν ἐπιστεύετο      | 32, 1  |
|    | β                                  | έαυτοῦ ὑπερκείμενον | 52, 19 |

3.  $\beta$  συμφορᾶς ἀπειληθεῖσης 36, 16

|                      |   |        |
|----------------------|---|--------|
| 4.                   | $\perp -   \perp \cup -$  |        |
| $\alpha\beta$        | $\epsilon k \gamma en\acute{e}tseos$  | 4, 12  |
| $\gamma\delta$       | $kata to\lambda m\acute{e}t\sigma t\alpha i \tau\tilde{\omega} \lambda\acute{o}gy\varphi$ | 38, 19 |
| $\gamma\delta$       | $\acute{a}na\beta\tilde{\eta}nai \tau\tilde{\omega} \lambda\acute{o}gy\varphi$            | 32, 5  |
| $\gamma\delta$       | $\acute{e}pi\sigma k\acute{e}\psi ei \tau\tilde{\omega} \lambda\acute{o}gy\varphi$        | 28, 3  |
| $\alpha\gamma\delta$ | $\acute{e}lnai t\tilde{o}v \gamma n\acute{o}fou$  | 48, 2  |

|    |         |                                |       |
|----|---------|--------------------------------|-------|
| 5. | $\beta$ | $\beta \cup   \beta \cup \cup$ |       |
|    | $\beta$ | $\epsilon\alpha\nu t o v$      | 60, 7 |
|    | $\beta$ | $\tau \circ v$ διδάσκαλον      | 60, 1 |

|                      |  |        |
|----------------------|--|--------|
| 6.                   | $\text{---}   \text{---}$                                |        |
| $\gamma$             | $\dot{\epsilon}\kappa\acute{\epsilon}\nu\omega$ ἐγκώμιον | 56, 6  |
| $\alpha\gamma$       | Γραφῆς πληρωθήσεται                                      | 56, 10 |
| 7.                   | $\text{---}   \text{---}$                                |        |
| $\alpha\delta$       | θαύματος ἄξιον   | 60, 6  |
| $\beta\gamma$        | Θεῷ διδάσκαλος   | 36, 18 |
| $\alpha\gamma$       | σάρκα διάθεσιν   | 52, 7  |
| $\gamma$             | ἐνεστώσαν πανήγυριν                                      | 50, 9  |
| 8.                   | $\text{---}   \text{---}$                                |        |
| $\alpha\beta$        | τῶν ἀθετούτων  | 34, 6  |
| $\beta$              | Ὦκεανοῦ παρατείνων                                       | 30, 13 |
| $\delta$             | διδάσκαλος αὐτοῦ   | 60, 2  |
| $\beta$              | ἔαντοῦ ἴδιάζων   | 42, 23 |
| $\delta$             | διδάσκαλον ἡμῶν  | 38, 22 |
| 9.                   | $\text{---}   \text{---}$                                |        |
| $\alpha\gamma\delta$ | δοῦλον τὸ σῶμα   | 52, 11 |
| 10.                  | $\text{---}   \text{---}$                                |        |
| $\alpha\beta$        | ἥν ἐκεῖνο  |        |
| $\beta\gamma$        | ἔαντοῖς τὸ θαῦμα   | 52, 1  |
| 11.                  | $\text{---}   \text{---}$                                |        |
| $\alpha\beta$        | δεῖ γενέσθαι   | 56, 11 |
| $\alpha\gamma$       | θαῦμα εἰπεῖν   | 36, 15 |
| 12.                  | $\text{---}   \text{---}$                                |        |
| $\alpha\gamma$       | βίου μυμούμενον  | 40, 19 |

The devices used to secure clausulae are apparently hyperbaton, homoioteleuton, the choice and arrangement of words.

### Summary.

The study of the 'Εγκώμιον *eis tōv Baσίlēiōn* and a reading of most of Gregory's works enable me to render a conclusion on Gregory's style in accord with that of Meridier. The foregoing summary but emphasizes with few differences the judgment passed by him on the style of St. Gregory of Nyssa in that excellent monograph *L'Influence de la Seconde Sophistique sur l'oeuvre de Gregoire de Nysse*.

The figures of amplification, used moderately, add dignity, emphasis, verbal splendor, harmonized melodic rhythm, and precision to style, but if they are used to satiety they pall and give an artificial relief to an author's composition. Among the figures of redundancy Meridier claims that Gregory uses pleonasm as readily as he does the metaphor or comparison, without regard as to whether the particular instances would justify its use or not.<sup>33</sup> Cumulative emphasis, metaphorical pleonasm, and synonymous words and phrases abound in the present work. Periphrasis and arsis and thesis occur, but not in the same proportion as pleonasm. In this Gregory reveals a distinct and excessive tendency towards turgescence which gives a highly artificial character to his writings in general and to his encomia in particular.

Figures of repetition do not aim at rhetorical emphasis but rather render a writing musical by harmonized melodic rhythm. Of these figures epanaphora makes for clarity, emphasis, and rhythm, and occurs here thirteen times; repetitive paranomasia is frequent but Gregory displays neither strength nor skill in its use. Meridier, in fact, does not class figures of repetition among the stylistic characteristics of Gregory; nor does the present treatise justify a general statement as to his tendency in this particular feature of style.

Tonal effect and resonance are secured by figures of sound. If the figures are overwrought they tend to create a self-conscious atmosphere and to produce a monotonous reverberation; furthermore, the stylistic effect is stiff and decidedly lacking in spontaneity. This is an ingenious but often overdone process dear to the Sophist. It is noticeable to a very decided degree in St. Gregory Nazianzene,<sup>34</sup> St. John Chrysostom,<sup>35</sup> and St. Gregory of Nyssa.<sup>36</sup> Basil is more restrained.<sup>37</sup> With St. Gregory figures of sound are an ordinary habit of style.<sup>38</sup> Especially is this true of his sermon, panegyric, and funeral oration. In this eulogy of St. Basil, paranomasia is prominent, polyptoton is often found, while alliteration and assonance are used profusely.

Meridier offers no comment on the figures of vivacity. Rhetorical questions are found thirty-two times in the Ἐγκνώμ. Βασίλ.,

<sup>33</sup> Cf. Meridier, 152.

<sup>36</sup> Cf. Meridier, 161.

<sup>34</sup> Cf. Guignet, 197.

<sup>37</sup> Cf. Campbell, 43; Way, 184.

<sup>35</sup> Cf. Ameringer, 33-35.

<sup>38</sup> Cf. Meridier, 158.

polysyndeton occurs six times, and asyndeton eight times. Parenthesis and hypostrophe are almost negligible.

The figures of argumentation are met with, but are neither striking nor numerous. Among the minor figures of rhetoric, hyperbaton and hyperbole are the most prominent. Gregory is lavish in his use of the former. It was to him not merely a means of avoiding hiatus and of attaining adornment; it was a delight for its own sake and for the sake of securing clausulae. In many instances it seems to be the result of mechanical habit. On the other hand, hyperbole is not an ordinary habit of style with him, but it too, like so many other rhetorical devices, becomes an end rather than a means. It is particularly characteristic of his panegyrical sermon and is generally called into play by strong feelings of admiration or indignation. In Letter 20, it is admiration that produces the description of Vanote; in Letter 1, to Flavian, it is indignation under insult which causes Gregory to break forth into an extravagant hyperbole. A naturally elevated theme but one beyond personal emotion affords him opportunity to use this figure, an example of which is the description of the trial and death of the Forty Martyrs. The portrayal of eminent virtues, such as the present eulogy of Basil, and conditions existing in the case of certain funeral orations, such as that on the Empress Flaccilla, are also opportunities for employing this particular rhetorical convention.<sup>39</sup>

Gregory ingeniously makes use of Gorgianic figures to add the polish and the finish of symmetry to his writing. In the present oration, however, perfect parison is rare, chiastic parison, chiasmus, and homoioteleuton are the most frequently recurring of the figures in the *Τοργύτεια Σχήματα*.

Gregory of Nyssa, in his use of the figures of imagery, permits his love of the concrete to lead him to excess. He, in fact, betrays poor taste in his elaborate treatment of the metaphor, comparison, and ephrasis. It is true that often he reveals ingenuity, skill, and a rich imagination, yet he too often makes an end of a means and sacrifices thought content to form. Metonymy is also evident but is rare. Campbell does not treat this figure in his work on the Sermons of St. Basil. Way, however, cites eight examples for St. Basil's Letters.<sup>40</sup>

<sup>39</sup> Cf. Meridier, 158 ff.

<sup>40</sup> Cf. Way, 199.

Gregory is so trammelled with sophistic technique that, where neither stylistic effect nor subject matter warrant it, we find subtle dialectic, a surfeit of prose rhythm, and even allegory. Upon reading the *'Εγκώμιον εἰς τὸν Βασίλειον* we are disappointed to find it an allegory built upon scriptural comparisons rather than a simple and direct narrative of the life of one of the most attractive figures of the Fourth century, a man remarkable for force and character, whose life is so full of human interests. It is to be regretted that Gregory has not given us a story as pleasingly told as the one he relates of his sister Macrina.

Christian thought and Sophistic form go hand in hand in St. Gregory.<sup>41</sup> Nourished on the pagan classics but trained in the rhetoric of the sophists, he laid a foundation essentially classical, whereas he raised upon it a structure completely sophistic. St. Gregory is a veritable sophist permeated by the spirit of the Second Sophistic and definite traces are observable in his syntax and vocabulary. The Atticism indicated therein is only a polish, it is not the systematic and learned purism of the grammarians, it is the intermittent purism of the sophist.

In his *Πρὸς Εὐνόμιον*. St. Gregory's severe condemnation of the stylistic devices of *Eunomios* and his repeated apologies for his own verbiage reveal a consciousness of a style that cloys the taste, obscures the idea, and wearies the mind by its formal and labored exuberance.<sup>42</sup> Here is a contradiction between theory and practice, a contradiction found in a greater or less degree in most of the Fathers of the Fourth century.<sup>43</sup> An explanation may be sought in the economic and social conditions of the time, and especially in the schools of the day. Among the Greek Fathers, Basil is the most restrained; Gregory Nazianzen revels in rhetorical display, but his originality of thought and richness of imagination diminish the evil effects that occur therefrom. Not so with St. Gregory of Nyssa, who lacks the vigor and rhetorical restraint of his brother Basil, and the imaginative richness and originality of his friend

<sup>41</sup> Cf. Meridier, 174.

<sup>42</sup> It must be remembered that his *Πρὸς Εὐνόμιον*. is perhaps the most polished of Gregory's writings. His aim and purpose was to defeat Eunomius with his own weapon—Sophistry.

<sup>43</sup> For a full discussion of the subject, cf. De Labriolle, 15-39.

Gregory Nazianzene. He suffers as a writer by comparison with his two great Cappadocian contemporaries.

With Gregory of Nyssa rhetorical devices had become a second nature and even in his least rhetorical works he could not refrain from highly rhetorical outbursts of expression, ever super-imposing form upon thought, often to the complete obscurity of the latter. He seemed unable to throw off the shackles which bound him. These sophistically developed passages are characteristic of his writings and are often very difficult of interpretation. Classic simplicity and beauty are not wholly lacking in his writings but they are the exception rather than the rule and exist because the Second Sophistic is heavily burdened with "the heritage of Greek literature and culture."<sup>44</sup>.

<sup>44</sup> Cf. Campbell, 15.

## **TEXT AND TRANSLATION**

ΤΟΤ ΑΓΙΟΤ ΓΡΗΓΟΡΙΟΤ ΕΠΙΣΚΟΠΟΤ ΝΤΣΣΗΣ  
 ΕΓΚΩΜΙΟΝ ΕΙΣ ΤΟΝ ΑΓΙΟΝ ΒΑΣΙΛΕΙΟΝ  
 ΑΡΧΙΕΠΙΣΚΟΠΟΝ ΚΑΙΣΑΡΕΙΑΣ ΚΑΠΠΑ-  
 ΔΟΚΙΑΣ ΤΟΝ ΑΔΕΛΦΟΝ ΑΤΤΟΤ<sup>1</sup>

5     1. Καλὴν ἐπέθηκεν ὁ Θεὸς<sup>2</sup> τὴν τάξιν ταῖς ἐτησίοις<sup>3</sup> ταύταις<sup>4</sup>  
 ἡμῶν<sup>5</sup> ἔορταῖς, ἃς διά<sup>6</sup> τινος τεταγμένης ἀκολουθίας κατὰ τὰς  
 ἡμέρας ταύτας ἥδη τε ἡγάγομεν καὶ πάλιν ἄγομεν.<sup>7</sup> ἡ δὲ  
 τάξις ἡμῖν<sup>8</sup> ἐστι<sup>9</sup> τῶν πνευματικῶν<sup>10</sup> πανηγύρεων ἦν καὶ ὁ  
 μέγας Παῦλος ἐδίδαξεν,<sup>11</sup> ἄνωθεν τῶν τοιούτων τὴν γνῶσιν ἔχων.  
 10 φησὶ<sup>12</sup> γὰρ ἐκεῖνος ἐν πρώτοις μὲν τοὺς ἀποστόλους τε<sup>13</sup> καὶ  
 τοὺς<sup>14</sup> προφήτας τετάχθαι, μετ' ἐκείνους δὲ<sup>15</sup> τοὺς ποιμένας  
 καὶ διδασκάλους. συμβαίνει τοίνυν τῇ ἀποστολικῇ ταύτῃ ἀκο-  
 λουθίᾳ<sup>16</sup> ἡ τάξις τῶν τοῦ ἐνιαυτοῦ πανηγύρεων. ἀλλὰ τὴν<sup>17</sup>  
 πρώτην οὐ συναριθμῷ<sup>18</sup> ταῖς ἄλλαις. ἡ γαρ ἐπὶ τῇ θεοφανείᾳ  
 15 τοῦ μονογενοῦς Τίον<sup>19</sup> χάρις, ἡ διὰ τῆς ἐκ Παρθένου γεννή-  
 σεως ἀναδειχθεῖσα τῷ κόσμῳ, οὐχ ἀπλῶς ἐστιν ἀγία πανηγυ-  
 ρις, ἀλλ'<sup>20</sup> ἀγία ἀγίων<sup>21</sup> καὶ πανήγυρις<sup>22</sup> πανηγύρεων.<sup>23</sup> οὐκοῦν  
 τὰς μετ' αὐτὴν<sup>24</sup> ἀριθμήσωμεν.<sup>25</sup> πρῶτον ἡμῖν ἀπόστολοί τε<sup>26</sup>

1. τὸν αὐτοῦ Γρηγορίου ἐπισκόπου Νύσης εἰς τὸν μέγαν Βασίλειον τὸν  
 ἀδελφὸν αὐτοῦ Α; τὸν ἀγίου Γρηγορίου ἐπισκοποῦ Νύσις εἰς τὸν μέγαν  
 Βασίλειον τὸν ἀδελφὸν αὐτοῦ Β; τῇ αὐτῇ ἡμέρᾳ Γρηγορίου ἐπισκόπου  
 Νύστης ἐγκώμιον εἰς τὸν ἄγιον Βασίλειον ἀρχεπίσκοπον καισαρείας Καππα-  
 δοκίας: τὸν ἀδελφὸν αὐτοῦ Κ; τὸν αὐτοῦ εἰς τὸν ἑαυτοῦ ἀδελφὸν Βασίλειον  
 ἐπίσκοπον Καισαρείας Καππαδοκίας Δ; ἐγκώμιον εἰς τὸν ἕδιον ἀδελφὸν ·  
 τὸν μέγαν Βασίλειον Ε; τὸν αὐτοῦ εἰς τὸν ἑαυτοῦ ἀδελφὸν Βασίλειον ἀρχιε-  
 πίσκοπον Καισαρείας Καππαδοκίας · ἐπιτάφιος Φ. 2. χρόνος Α. 3. ἀτησίοις  
 Σ; ἐτησίαις Ε. 4. ταύταις ομ. Ε. 5. ἡμῖν Ε. 6. μετὰ Α. 7. ἀγάγωμεν  
 Σ. 8. ἡμῶν Β, Κ. 9. τῶν πνευματικῶν ἐστιν Α, Β, Κ, Δ; ἐστι ομ. Φ.  
 10. ἔορτῶν τε καὶ add. Φ. 11. ἐδίδαξεν Παῦλος Α; εἰπῶν add. Φ.  
 12. ἔφη D, F. 13. τε ομ. Κ. 14. τοὺς ομ. Α, Β. 15. δὲ ομ. Α.  
 16. παραδώσει F. 17. τὴν ομ. Ε. 18. συναριθμῷ . . . ἀριθμήσωμεν  
 (l. 14-l. 18)] συναριθμήσωμεν Ε. 19. Θεοῦ Α. 20. ἀλλὰ Α, Β, Φ. 21.  
 ἀγίων ἀγία Α, Β, Δ, Φ. 22. ἐστι add. Α, Β. 23. ἀλλ' . . . πανη-  
 γύρεων ομ. Σ; καὶ πανηγύρεων ἐστὶ πανήγυρις D, F. 24. μετὰ ταύτην Β,  
 D, F. 25. καθὼς ἡμῖν νῦν ὑπολειπτέον add. Σ. 26. τε ομ. D, F.

ENCOMIUM OF SAINT GREGORY, BISHOP OF NYSSA,  
ON HIS BROTHER SAINT BASIL, ARCHBISHOP OF  
CAPPADOCIAN CAESAREA.

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1. Excellent is the order that God has enjoined upon these annual feasts of ours, which in an ordered sequence we have already celebrated during these days and now again are celebrating. The order of spiritual festivals among us is, moreover, also that which the great Paul taught, who had the knowledge of such things from above. For he says that the apostles and the prophets were placed first and the shepherds and teachers after them. Wherefore the order of our festivals for the year accords with this sequence of the Apostle. And yet the first I do not rank with the others. For the grace from the manifestation of the Only-begotten Son, the grace proclaimed to the world by His birth from the Virgin, is not merely a holy festival but a holy of holies and a festival of festivals. Let us, therefore, count *them* after it. In the first place apostles and prophets inaugurated for us the spiritual

καὶ προφῆται τῆς πνευματικῆς χοροστασίας κατήρξαντο. τὰ δύο γάρ πάντως περὶ τοὺς αὐτούς ἔστι χαρίσματα, τό τε ἀποστολικὸν πνεῦμα καὶ τὸ τῆς προφητείας. εἰσὶ δὲ οὗτοι. Στέφανος, Πέτρος, Ἰάκωβος,<sup>1</sup> Ἰωάννης,<sup>2</sup> Παῦλος· εἴτα<sup>3</sup> μετὰ τούτους φυλάξας τὴν ἑαυτοῦ τάξιν ἔξαρχει τῆς παρούσης ἡμῖν πανηγύρεως<sup>4</sup> ὁ ποιμὴν καὶ<sup>5</sup> διδάσκαλος. τίς οὖτος; εἴπω τὸ ὄνομα, ἡ ἀρκεῖ<sup>6</sup> ἡ χάρις ἀντὶ τοῦ ὄνόματος δεῖξαι τὸν ἄνδρα; διδάσκαλον γάρ καὶ ποιμένα μετὰ τοὺς ἀποστόλους<sup>7</sup> ἀκούσας, ἐνόησας πάντως τὸν μετὰ τοὺς ἀποστόλους ποιμένα τε<sup>8</sup> καὶ διδάσκαλον. τοῦτον<sup>9</sup> λέγω, τὸ σκεύος τῆς ἐκλογῆς, τὸν ὑψηλὸν βίῳ τε<sup>10</sup> καὶ λόγῳ, Βασίλειον, τὸν ἀστείον τῷ Θεῷ ἐκ γεννήσεως,<sup>11</sup> τὸν τοῖς ἥθεσι πολιόν ἐκ νεότητος,<sup>12</sup> τὸν παιδευθέντα μὲν κατὰ Μωϋσέα<sup>13</sup> πάσῃ<sup>14</sup> σοφίᾳ<sup>15</sup> τῶν ἔξωθεν<sup>16</sup> λόγων,<sup>17</sup> τοῖς δὲ ἱεροῖς γράμμασιν ἐκ βρέφους καὶ μέχρι τῆς<sup>18</sup> τελειώσεως συντραφέντα καὶ συναυξηθέντα καὶ συνακμάσαντα, ὅθεν διδάσκων πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ τῇ θείᾳ τε καὶ τῇ ἔξωθεν. οἱόν τις ἀριστεὺς περιδέξιος δὲ<sup>19</sup> ἐκατέρας παιδεύσεως τοῖς ἀντιτεταγμένοις ἑαυτὸν ἀνθοπλίζων<sup>20</sup> ἥρει<sup>21</sup> δὲ<sup>22</sup> ἀμφοτέρων τοὺς προσπαλαίοντας, ὑπερέχων ἐν<sup>23</sup> ἐκατέρῳ τοὺς ἐν θατέρῳ<sup>24</sup> τινὰ κατὰ τῆς ἀληθείας ἴσχυν ἔχειν νομίζοντας, τοὺς μὲν ἐκ τῆς αἵρεσεως τὰς Γραφὰς προβαλλομένους ταῖς Γραφαῖς ἀνατρέπων, "Ελληνας δὲ διὰ τῆς ἰδίας<sup>25</sup> αὐτῶν συμποδίζων παιδεύσεως. ἡ δὲ κατὰ τῶν ἀντιπάλων νίκη οὐ πτῶσιν ἐποιεῖ<sup>26</sup> τῶν ἡττημένων,<sup>27</sup> ἀλλὰ<sup>28</sup> ἀνάστασιν. οἱ γὰρ ἡττώμενοι τῆς ἀληθείας νικηταὶ καὶ στεφανῖται<sup>29</sup> κατὰ τῆς πλάνης καὶ<sup>30</sup> τοῦ ψεύδους ἐγίνοντο.<sup>31</sup>

1. Ἰάκωβος om. E. 2. Ἰωάννης om. C. 3. εἴτα om. C. 4. πανηγύρεως ἡμῖν D, F. 5. ὁ ποιμὴν καὶ om. C. 6. καὶ add. A, B. 7. τῶν ἀποστόλων F. 8. τε om. A. 9. δὲ add. D. 10. βίῳ τε] καὶ ἔργῳ D. 11. γενέσεως A, D, F. 12. τὸν τοῖς . . . νεότητος om. F. 13. κατὰ Μωϋσέα om. A, C; Μωσέα B, D, E, F. 14. πάσῃ . . . συντραφέντα (l. 13-l. 15)] om. E. 15. σοφίᾳ C. 16. τῇ ἔξωθεν F. 17. λόγων om. C, D, F. 18. μέχριτῆς] μέχροι C. 19. καθοπλίζων E. 20. ὑπεραίτει E; and editi. 21. ἐν om. F. 22. ἡδίας C. 23. ἐποιῆτο C. 24. ἡττωμένων A, B, C. 25. ἀλλὰ B, C. 26. στεφανῖται C. 27. τῇ πλάνης καὶ om. A, B, D; καὶ om. C, F. 28. ἐγίνοντο D.

chorus. For two gifts at any rate, the apostolic spirit and that of prophecy, are concerned with the same. And they are in order Stephen, Peter, James, John, Paul; then having preserved his own rank next after them, our shepherd and teacher ushers in our present festival. Who is he? Shall I speak his name, or does his grace without his name suffice to indicate the man? For when you heard of teacher and shepherd next after the apostles, you recognized of course the shepherd and teacher next after the apostles. Him I mean, the vessel of election, Basil, sublime in life and in eloquence, who was fair unto God from birth, who was venerable in character from his youth, who like Moses was instructed in all knowledge of profane learning, and who from babyhood to manhood grew up and increased and flourished by the Sacred Scriptures, and because of this instructing everyone in all wisdom, both sacred and profane. Like a skilled chieftain arming himself against his adversaries with each kind of knowledge, with both he conquers his opponents, overcoming in each field those who think that they possess some strength against the truth in one of two fields; overcoming by means of the Scriptures the heretics on the one hand who bring forward the scriptures in self defense, entrapping the Greeks on the other hand by means of their own doctrine. But the victory over his adversaries did not cause the downfall of the vanquished but the rise. For those who did yield to the power of truth became winners and crowned-victors against error and falsehood.

2. Τοῦτον οὖν ἔχομεν<sup>1</sup> καὶ ἡμεῖς νῦν<sup>2</sup> τὸν διατιθέντα ἡμῖν τὴν παροῦσαν πανήγυριν, τὸν γνήσιον ὑποφήτην τοῦ Πινεύματος, τὸν γενναιῶν τοῦ Χριστοῦ στρατιώτην, τὸν μεγαλόφωνον κήρυκα τοῦ σωτηρίου κηρύγματος, τὸν ἀγωνιστήν τε<sup>3</sup> καὶ πρόμαχον τῆς 5 ὑπὲρ Χριστοῦ παρρησίας,<sup>4</sup> ὃ τὰ δεύτερα<sup>5</sup> μετὰ τὸν ἀποστόλους ὁ χρόνος δίδωσι<sup>6</sup> μόνος.<sup>7</sup> εἰ γὰρ κατὰ τὸν αὐτὸν τῷ Παύλῳ χρόνον μετέσχει τοῦ ἀνθρωπίνου βίου Βασιλείου, οὕτως<sup>8</sup> ἀν πάντως<sup>9</sup> συνεγράφῃ<sup>10</sup> τῷ Παύλῳ ὡς Σιλουανὸς καὶ Τιμόθεος· καὶ ὅτι οὐκ ἔξω τῆς ἀληθείας στοχάζομαι οὗτωσι,<sup>11</sup> τὸν λόγον 10 κατανοήσωμεν. παρείσθω τὸ<sup>12</sup> προτερεύειν<sup>13</sup> τὸν ἀγίους τῷ χρόνῳ. ἡ γὰρ τοῦ χρόνου φύσις ἐν τῷ παρωχηκότι<sup>14</sup> καὶ τῷ μέλλοντι πρὸς ἀρετὴν τε<sup>15</sup> καὶ κακίαν ὁμοίως ἔχει, οὔτε τοῦτο οὖσα, οὔτε τὸ ἔτερον·<sup>16</sup> ἐν γὰρ προαιρέσει τὸ ἀγαθόν, οὐκ ἐν χρόνῳ. ἀλλ'<sup>17</sup> ἔξεταξέσθω πρὸς τὴν πίστιν ἡ πίστις καὶ πρὸς τὸν λόγον ὁ λόγος. 15 εὑρήσει γὰρ ὃ γε δικαίως ἐκ παραλλήλου ἀντεξετάζων τὰ θαύματα,<sup>18</sup> μίαν ἐπ'<sup>19</sup> ἀμφοτέρων τὴν χάριν ἐκ τοῦ αὐτοῦ Πινεύματος ἐγγινομένην<sup>20</sup> ἐν<sup>21</sup> ἑκατέρῳ κατὰ τὴν ἀναλογίαν τῆς πίστεως. εἰ δὲ προήκει τῷ χρόνῳ<sup>22</sup> Παῦλος, καὶ πολλαῖς ὕστερον γενεαῖς ἀνεδείχθη Βασίλειος, τῆς θείας ὑπὲρ<sup>23</sup> τῶν ἀνθρώπων οἰκονομίας<sup>24</sup> 20 λέγεις τὸ ἔργον,<sup>25</sup> οὐκ ἀπόδειξιν τῆς κατ' ἀρετὴν ἐλαττώσεως· ἐπεὶ καὶ Μωϋσῆς<sup>26</sup> τοῦ Ἀβραὰμ πολλοῖς χρόνοις μεταγενέστερος, καὶ Σαμουὴλ Μωϋσέως,<sup>27</sup> καὶ τούτου Ἡλίας, κάκείνου ὁ μέγας<sup>28</sup> Ἰωάννης, καὶ μετὰ Ἰωάννην Παῦλος, καὶ μετὰ τούτον<sup>29</sup> Βασίλειος.

1. ἔχωμεν C. 2. νῦν om. C. 3. τε om. A. 4. παρουσίας C. 5. δευτερεῖα A. 6. δίδωσι] ἔστιν διδοὺς F. 7. μόνον editi; μόνῳ B, E. 8. οὗτος D. 9. ἀν πάντως] διὰ παντὸς C. 10. συνεγράψατο E. 11. οὗτωσι] οὕτως εἰ C. 12. παρείσθω τὸ] παριστῶ C. 13. προετέλειν A. 14. παροχηκότι C. 15. τε om. D. 16. τοῦτο . . . τὸ ἔτερον] τούτῳ . . . τῷ ἔτέρῳ C. 17. καὶ A. 18. πράγματα A. 19. ἔξ C, D, F. 20. ἐμπνεομένην D, F. 21. ἐν om. C. 22. ὁ add. D. 23. θείας ὑπὲρ om. C. 24. τοῦ θεοῦ add. C. 25. λέγεις τὸ ἔργον οἰκονομίας E. 26. Μωϋσῆς A. B. 27. Μωϋσέος D. 28. ἐν γεννητοῖς add. A, B, D, F; ἐν γεννητοῖς γυναικῶν add. C. 29. Παύλου C.

2. And so we now have him as the one who established for us the present festival, the true interpreter of the Spirit, the noble soldier of Christ, the loud-voiced herald of the proclamation of salvation, the champion and defender of free speech for Christ, to whom time alone gives second place after the Apostles. For if Basil had shared human life at the same time as Paul, so surely would he have been enrolled with Paul as Sylvanus and Timothy were; and, that I do not shoot beyond the truth in this, let us scrutinize the reason. Let the statement that the saints have priority in time be disregarded. For the nature of time with reference to virtue and vice is alike in the past and in the future, being neither the one nor the other; for the good lies in the choice of the will, not in time. Nay, rather let faith be compared with faith and teaching be compared with teaching. For he who justly compares their marvels side by side will find that the grace in both, existent in each from the same Spirit according to the measure of faith vouchsafed, is one. And if Paul has preceded in time and Basil has been raised up many generations later, you are recounting the works of the Divine Dispensation in behalf of men, not a demonstration of inferior excellence, since even Moses was born many ages after Abraham, and Samuel after Moses, and after him Elias, and after him the great John, and after John Paul, and after him Basil.

3. Ὡσπερ οὖν ἐν τοῖς προάγουσιν οὐδὲν ὁ χρόνος δευτερεύων εἰς τὴν κατὰ Θεὸν δόξαν τοὺς ἀγίους ἡλάττωσεν, οὕτω<sup>1</sup> καὶ νῦν ἐν τῷ τῆς ἀρετῆς λόγῳ σιωπάσθω τὰ πρεσβεῖα τοῦ χρόνου. τὸ γὰρ τοιοῦτον, καθὼς ἔφαμεν, τῆς ὑπὲρ τῶν ἀνθρώπων τοῦ Θεοῦ 5 προμηθείας τὴν ἀπόδειξιν ἔχει. ὁ γὰρ εἰδὼς τὰ πάντα πρὶν<sup>2</sup> γενέσεως αὐτῶν, καθὼς φησιν ὁ προφήτης, καὶ τὴν συνδιεξιοῦσαν ταῖς ἀνθρωπίναις γενεαῖς τοῦ διαβόλου κακίαν κατανοῶν, πρόσφορόν τε καὶ<sup>3</sup> κατάληλον τῷ καθ' ἑκάστην γενεὰν ἀρρωστήματι τὸν ἰατρὸν ἐτοιμάζει, ὡς ἀν μὴ ἀθεράπευτον περιίδοι<sup>4</sup> τῶν ἀνθρώπων τὴν νόσον δι' ἐρημίαν τῶν διορθουμένων κατακρατοῦσαν τοῦ γένους.

4. Τούτου χάριν ἐπικρατούσης ποτὲ τῆς Χαλδαϊκῆς φιλοσοφίας οἱ τὴν τῶν ὄντων αἰτίαν ἐν τῇ ποιᾷ κινήσει τῶν ἀστρων ὥρίζοντο,<sup>5</sup> ὑπερκείσθαι δέ τινα<sup>6</sup> τῶν φαινομένων δύναμιν ποιητικὴν τῶν 15 ὄντων<sup>7</sup> οὐκ φῶντο<sup>8</sup>· τότε τὸν<sup>9</sup> Ἀβραὰμ ἀναδείκνυσιν, ὃς ἐπιβάθμα<sup>10</sup> τῇ τοιαύτῃ παιδεύει χρησάμενος, ἀνεζήτησε<sup>11</sup> τὸν διὰ τῶν ὅρωμένων νοούμενον. καὶ ὅδὸς τοῖς ἐφεξῆς ἐγένετο πίστεως τῆς εἰς τὸν ὄντων ὄντα<sup>12</sup> Θεόν, αὐτὸς πρὸς ταύτην καθηγησάμενος διὰ τοῦ καταλειπεῖν<sup>13</sup> τὴν πατρῷαν ἀπάτην καὶ τὴν τῶν αἰσθητηρίων πρὸς τὴν φαινομένην κτίσιν συγγένειαν. εἴτα τῶν Αἰγυπτίων δαιμονίαν<sup>14</sup> τινὰ καὶ γοητικὴν σοφίαν ἐξευρηκότων<sup>15</sup> ἐξ ὑποθήκης,<sup>16</sup> οἷμαι, τοῦ ποικίλως τὰς ψυχὰς<sup>17</sup> δι' ἀπάτης καταβυθίζοντος, ἀνέδειξε τὸν<sup>18</sup> Μωϋσέα<sup>19</sup> τῷ ὑπερβάλλοντι τῆς σοφίας τὴν Αἰγυπτίαν ἀπάτην ἐξαφανίσοντα.<sup>20</sup> ἐπιγινώσκει δὲ πάντως τὸν λόγον ὁ τὴν Γραφὴν ἐπιστάμενος, πῶς, ἀντεπιδεικνυμένων τοῖς<sup>21</sup> θείοις σημείοις τῶν<sup>22</sup> γοήτων τὰς ἴδιας ἀπάτας,<sup>23</sup> ὑπερέσχε

1. οὗτως A. 2. πρὸ C. 3. προσφορόν τε καὶ] om. D, F. 4. παρίδοι A; παριδῆσι B. 5. ἀστρων ὥρίζοντο] ἀστέρων ὥριζοντο A; ἀστρων ὥριζοντο, μείνος in marg. C. 6. τινα om. A, B. 7. τῶν ὄντων om. B. 8. ὄντων C. 9. τὸν om. C. 10. ὑποβάθμα C; βάθοις E. 11. ἀνηζήτισεν C, F. 12. ὄντως ὄντα] ὄντα E; ὄντως F. 13. καταλειπεῖν B, C. 14. κηδαιμονίαν C. 15. σοφήναν ἐξευρικότων C; ἐξευρικότων F. 16. ὡς add. C. 17. τὰς ψυχὰς om. editi, E. 18. τὸν om. B. 19. Μωσέα A, B, C, E. 20. ἐξαφανίζοντα C. 21. τοῖς om. C. 22. ἐπαοιδῶν add. C. 23. ἀπάτας om. C.

3. Therefore, just as among his predecessors, subsequence in time in nowise diminished the saints in their glory with God, so also now in the reckoning of excellence let there be silence about the prerogatives of time. For such, as we have said, bears proof of God's forethought for men. For He who knows all things before they come to pass, as the prophet says, and perceives the wickedness of the Devil concurrent with the generations of men, prepares for the moral infirmities of each generation the physician who is suitable and appropriate, in order that He may not allow the disease incurable by men to prevail over the race through want of men to correct it.

4. Wherefore, when once upon a time the philosophy of the Chaldeans was in the ascendent, who defined the cause of things by some sort of motion of the stars and who did not think that a power creative of things was situated above the celestial phenomena, then God did raise up Abraham, who, having used such doctrine as a means of approach, discovered Him who is perceived through what is visible. And he became to his posterity a path of belief in Him who is truly God, leading the way to it himself by abandoning the deceit of his fathers and the kinship of the senses with the visible creation. Then, after the Egyptians had discovered a marvelous and magical philosophy, at the suggestion, I believe, of him who drowns souls by deceit in various ways, He raised up Moses to destroy by the transcendence of his wisdom the deceit of the Egyptians. And he who is versed in the Scriptures knows well of course the story: how, when the imposters exhibited their own deceits in opposition to the divine potents,

κατὰ κράτος<sup>1</sup> ὁ<sup>2</sup> Μωϋσῆς διὰ τῆς<sup>3</sup> ἄνωθεν συμμαχίας<sup>4</sup> τὴν Αἰγυπτίαν ἴσχὺν πᾶσαν ἐξαφανίσας. νοεῖς δὲ τοῦτο διά τε τῶν ἀλλων καὶ τῷ τῶν ῥάβδων<sup>5</sup> αἰνίγματι.<sup>6</sup>

5. Προϊόντος δὲ τοῦ χρόνου καὶ τῶν Ἰσραηλιτῶν δι' ἀναρχίας ἐν δημοκρατικῇ<sup>7</sup> συγχύσει πλημμελῶς διακειμένων, ὁ Σαμουὴλ ἀναφαίνεται<sup>8</sup> κρατῶν δι' ἑαυτοῦ τὸ ὑπέκοον<sup>9</sup> καὶ τῆς<sup>10</sup> πρὸς τοὺς ἀλλοφύλους ἐπιμιξίας ἀπείργων·<sup>11</sup> εἴτα πρὸς βασιλείας κατάστασιν τὴν ἀναρχίαν μετασκευάσας συνήθροισεν αὐτὸς περὶ ἑαυτῷ<sup>12</sup> ὁμόφυλον<sup>13</sup> τῆς βασιλικῆς δυναστείας νομοθέτης γενόμενος.

10 μετὰ ταῦτα δὲ<sup>14</sup> πολλαῖς ὕστερον γενεῖς ὅτε<sup>15</sup> Ἀχαὰβ ἐκεῖνος, τὸ γυναικεῖον ἀνδράποδον, αὐτὸς τε τῶν πατρώων ἀπέστη θεσμῶν<sup>16</sup> γυναικὶ χλιδώσῃ δεδουλωμένος<sup>17</sup> καὶ τὴν τῶν εἰδώλων πλάνην δι' ἐκείνης ἐπισπασάμενος, συναπέστησεν ἑαυτῷ τὸν Ἰσραηλίτην λαόν, τότε ἀναδείκνυσιν ὁ Θεὸς τὸν Ἡλίαν ἀντίρριοπον ἔχοντα τῷ μεγέθει τῆς νόσου τῶν<sup>18</sup> ἀνθρώπων<sup>19</sup> τὴν θεραπεύουσαν δύναμιν, ἄνδρα, ἐν ὑπεροψίᾳ τῆς θεραπείας<sup>20</sup> τοῦ σώματος, αὐχμῶντα<sup>21</sup> τὸ πρόσωπον καὶ τῷ πλήθει τῶν ἵδιων τριχῶν σκιαζόμενον, ἰδιαστὴν<sup>22</sup> τῷ βίῳ, σεμνὸν προσιδεῖν<sup>23</sup> ἐν ἀμειδεῖ<sup>24</sup> τῷ προσώπῳ, καὶ συννενευμένον<sup>25</sup> τῷ βλέμματι δέρματι αὐγείῳ<sup>26</sup> τοσοῦτον τοῦ σώματος σκέποντα<sup>27</sup> ὃσον εὐπρεπέστερόν ἔστι καλυπτόμενον, τῷ δὲ λοιπῷ διακαρτεροῦντα πρὸς τὸν ἀέρα καὶ οὐδὲν<sup>28</sup> πρὸς τὴν ἐκ<sup>29</sup> τοῦ θάλπους τε καὶ κρύος ἀνωμαλίαν<sup>30</sup> ἐπιστρεφόμενον. ὃς ἀναφανεῖς<sup>31</sup> τῷ λαῷ, τῇ τε<sup>32</sup> διὰ τοῦ λιμοῦ μάστιγι σωφρονίζει τὸν Ἰσραὴλ,<sup>33</sup> καθάπερ

1. κράτως A, C. 2. ὁ om. E. 3. διὰ τῆς om. C. 4. συμμαχίας B.
5. τῆς ῥάβδου C. 6. ἐνίγματι A. 7. δημοκρατορικῇ E; δημοκρατικῇ editi.
8. ἀναφενέται A. 9. ὑπέκοον C. 10. τὰς E. 11. ἐνείργων E. 12. ἑαυτῷ] om. C; ἑαυτὸ D; αὐτὸς περὶ ἑαυτὸ editi, A, B, E. 13. ὁμόφυλον om. E; ἀλλόφυλον editi.
14. δὲ om. A. 15. ὁ add. A, D.
16. θεσμῶν ἀπέστη A, B. 17. δεδουλωμένος C. 18. τῆς νόσου τῶν] τῆς τῶν νόσουν τῶν A. 19. τὸν ἀνθρωπὸν E. 20. αὐτὸν add. E. 21. αὐχμῶντα C. 22. ἰδιαστὴν om. E. 23. προσιδεῖν C. 24. ἀμηδεῖ A, C.
25. συννενοημένον A, B, C; συννενευμένῳ D, F. 26. αἰγὶῳ C. 27. σκέπων C. 28. οὐδὲ A. 29. ἐκ om. F. 30. ἀν—ομαλίαν in marg. C. 31. ἀναφανῆς C. 32. τε om. C. 33. τὸν Ἰσραὴλ] τὸ πνεῦμα C.

Moses prevailed by force, annihilating with his heavenly auxiliaries all the might of Egypt. You perceive this both through his other deeds and by the mystery of the rods.

5. And as time went on and the Israelites through want of leadership were disorganized by the confusion of an ochlocracy, Samuel appears, securing obedience on his own account and forbidding intercourse with the Philistines; then having transformed that anarchy into a state of monarchy, he gathered his own tribe about himself, having become the lawgiver of that royal power. And many generations afterwards when that Achaab, the captive of a female, both himself departed from the laws of his fathers, having become the slave of a voluptuous woman and having drawn in the error of idolatry through her instrumentality, led the Israelite race into a revolt along with himself, then God did raise up Elias as a counterpoise who had the healing power necessary for the greatness of the disease of mankind; a man who through his disdain of the care of the body was unwashed of face and obscured by the mass of his hair, a recluse in his mode of life, awful to behold with his unsmiling countenance, and fierce in the glance of his eye, with a goat-skin sheltering so much of his person as is more fittingly concealed, and with the rest bearing patiently against the open air, and in nowise distracted to the unevenness of heat and cold. Having appeared to the people he chastened Israel with the scourge of hunger, with such a blow assailing the lack

τινὶ σκυτάλῃ<sup>1</sup> τῇ τοιαύτῃ πληγῇ τῆς ἀταξίας<sup>2</sup> τοῦ λαοῦ  
καθαπτόμενος· μετὰ ταῦτα δὲ καὶ τῷ θείῳ πυρὶ τῷ περὶ τὴν  
ἱερουργίαν γεγενημένῳ θεραπεύει τὴν περὶ τὰ εἴδωλα νόσον.

6. Εἶτα μετ' ἑκεῖνον ἄλλος ἑκεῖνος χρόνοις ὕστερον πλείστιν<sup>3</sup>  
5 ἀναφαίνεται, ὃ ἐν πινεύματι καὶ δυνάμει Ἡλίου διὰ Ζαχαρίου  
καὶ Ἐλισάβετ ἐπιδημήσας τῷ βίῳ, καὶ ἅπαν τὸ ἔθνος ἐξεκ-  
κλησιάζων ἐν τῇ ἐρήμῳ διὰ κηρύγματος, καὶ<sup>4</sup> τὸν<sup>5</sup> ἐπὶ τῷ  
ἄλιματι τῶν προφητῶν λύθρον, καὶ τὰ παντοδαπὰ μιάσματα,  
καὶ τὰ ποικίλα τῆς ἀμαρτίας δεσμὰ οὓς ὑποδημάτων δίκην  
10 κατὰ τὸν χρόνον ἑκεῖνον ἄπας ὁ λαὸς ἐνεδέδετο· πάντα τὰ  
τοιαῦτα τῷ τε<sup>6</sup> κηρύγματι τῆς μετανοίας ἐκλύων, καὶ τῷ περιρ-  
ραντηρίῳ<sup>7</sup> ὕδατι κατὰ τὸν Ἰωρδάνην<sup>8</sup> ἐκπλύνων, ἐν οὐδενὶ  
τὸ ἔλαττον τῶν ἐν ἀρετῇ προωδευκότων<sup>9</sup> ἐν τοῖς κατὰ Θεὸν<sup>10</sup>  
ἐπεδείξατο.<sup>11</sup>

15 7. Τί δὲ μετὰ τοῦτον ὁ Παῦλος<sup>12</sup> πρὸς τὸ ἀκρότατον  
τῆς κατὰ Θεὸν προκοπῆς ἀναδραμεῖν ἐκωλύθη δευτερεύων  
τῷ χρόνῳ; οὐκ εὐθὺς ἐραστὴς τοῦ θείου κάλλους ἐγένετο τοῦ  
τοῦ ὁφθαλμοῦ<sup>13</sup> ἐναστράψαντος,<sup>14</sup> ὁμοῦ τῷ τὰς λεπίδας ἀπο-  
βαλεῖν τῶν ὄμμάτων αἱ σύμβολον ἥσαν τοῦ περικαρδίου κα-  
20 λύματος, ὃ περικείμενον τῷ διορατικῷ τῶν Ἰουδαίων<sup>15</sup> ψυχῶν  
τυφλώττειν<sup>16</sup> αὐτοὺς παρασκευάζει πρὸς τὴν ἀλήθειαν; οὐκ  
ἐπειδὴ τῷ<sup>17</sup> μυστικῷ λουτρῷ τὸν<sup>18</sup> τῆς ἀγνοίας τε<sup>19</sup> καὶ ἀπάτης  
ρύπον ἐναπέθετο,<sup>20</sup> εὐθὺς πρὸς τὸ θειότερον μετεσκευάσθη<sup>21</sup> τὴν  
φύσιν, καὶ οἷον ἐκδὺς τὴν παχέαν ταύτην καὶ σαρκώδη περι-  
25 βολὴν αὐτοῖς τοῖς οὐρανίοις ἀδύτοις ἐπεχωρίαζεν, οὐδὲν<sup>22</sup> βαρ-  
ούμενος τῷ ἐφολκίῳ τοῦ σώματος, καὶ ἐντὸς ἐγένετο<sup>23</sup> τῆς θείας

1. σκυτάλῃ] C sed. ῥάβδῳ in marg. 2. ἀξίας F. 3. πλείωσιν F. 4.  
καὶ om F. 5. τὸ editi. F. 6. τῷ τε] τό τε C; τῷ D. 7. περιρραντηρίῳ  
D, C. 8. Ἰωρδάνην C. 9. προωδευκότων A, C, F. 10. ἐν τοῖς κατὰ  
Θεὸν om. E. 11. ἐνεδείξατο D, F. 12. Πᾶντος . . . ἀναδραμεῖν ἐκω-  
λύθη (l. 15-l. 16)] Πᾶντος ἐκωλύθη . . . ἀναδραμεῖν C. 13. αὐτοῦ add C.  
14. ἀναστρέψαντος A. 15. Ἰουδαϊκῶν A, B. 16. τυφλώττειν A. 17.  
ἐπειδὴ τῷ] ἐν τῷ C; ἐπειδὴ τὸ A. 18. ἐκ mss. sed. om. editi, F. 19.  
τε om. F. 20. ἀπέθετο A, D; καὶ add. C. 21. μετεσκευασθείς C.  
22. καὶ add. D, F. 23. καὶ ἐντὸς ἐγένετο] καὶ ἐντὸς γενόμενος B; ἀλλ'  
ἐντὸς γενόμενος C; καὶ ἐντὸς ἐγένετο F.

of discipline of his people as if with a cudgel. And thereafter with the divine fire which arose about the sacrifice he healed the disease **of** idols.

6. Then after him appeared many seasons later that other one who in the spirit and strength of Elias had come to this life through Zachary and Elizabeth, both gathering all the people in the desert by his preaching and vitiating the guilt for the blood of the prophets and all manner of stains and various fetters of sin wherewith all the people at that time were bound after the manner of sandals—all such both vitiating by his preaching to repentance and washing away with the laving water at the Jordan, exhibited himself in no respect inferior in the commandments of the Lord to those who had preceded him in the exercise of virtue.

7. And next after him, wherein was Paul prevented from rising to the highest degree of progress with God, although second in time? Did he not become at once a lover of that divine beauty which flashed upon his sight as soon as he removed from his eyes the veils which were a symbol of the covering about the heart, which enfolds the penetration of Jewish minds and makes them blind to the truth? When through the sacramental laver he set aside the sordidness of ignorance and deceit, was he not at once transformed as to his nature into a more divine state, and, as it were, casting off this thick and fleshy covering, did he not frequent the very sanctuaries of heaven, in no way burdened by the impediment of the body, and did he not appear within the divine garden

τοῦ παραδείσου φυτείας,<sup>1</sup> ἐκεῖ τὴν ἄρρητον μυσταγωγίαν παρὰ<sup>2</sup> τῆς ἀληθείας τελειούμενος, κἀκεῖθεν λαμβάνων τοῦ λόγου τὴν δύναμιν εἰς ὑπακοὴν τῆς<sup>3</sup> πίστεως ἐν πᾶσι τοῖς ἔθνεσιν; ὅθεν μικροῦ δεῖν τῆς οἰκουμένης πάσης<sup>4</sup> πατὴρ γίνεται, διὰ τῶν 5 πνευματικῶν ὡδίνων εἰς φῶς ἐνάγων<sup>5</sup> τοὺς δι' αὐτοῦ μορφουμενούς κατὰ Χριστὸν<sup>6</sup> εἰς εὐσέβειαν.

8. Εἰ τοίνυν ἐπὶ τῶν ἄλλων ἀγίων ἡ κατὰ τὸν<sup>7</sup> χρόνον τάξις οὐδὲν τῆς κατὰ Θεὸν προκοπῆς ἡλάττωσεν, ὁμοτίμως ἐκάστῳ τῆς χάριτος πρὸς τὴν τελειότητα συνεργούσης, εἰκότως 10 τολμῶμεν καὶ τὸν ἐν τῇ καθ' ἡμᾶς γενεὰ τοῦ Θεοῦ ἀνθρωπον, τὸ μέγα σκεῦος τῆς ἀληθείας, βασίλειον, τοῖς ὀνομαστοῖς ἐκείνοις ἀγίοις<sup>8</sup> ἐναρίθμιον εἶναι λέγειν, οὐδὲν τῆς χρονικῆς<sup>9</sup> ἀκολουθίας, οὔτε τὴν ὑψηλὴν ἐκείνου πρὸς τὸν<sup>10</sup> Θεὸν ἐπιθυμίαν, οὔτε τὴν θείαν χάριν πρὸς τὴν τῆς ψυχῆς τελείωσιν ἐμπο- 15 διξούσης<sup>11</sup>. ὡς ἀν μὴ τῆς θείας οἰκονομίας ὁ σκοπός τι<sup>12</sup> παραβλαβείη,<sup>13</sup> ἢ τι<sup>14</sup> παρὰ τὴν<sup>15</sup> τοῦ χρόνου αἰτίαν<sup>16</sup> ἐλατ- τωθείη<sup>17</sup> τῆς παρ'<sup>18</sup> αὐτοῦ συνεισφερομένης συμμαχίας πρὸς τὸ μυστήριον. πάντως δὲ οὐδεὶς ἀγνοεῖ τὸν σκοπὸν τῆς κατὰ τὸν χρόνον τοῦτον τοῦ διδασκάλου ἡμῶν ἀναδείξεως.

20 9. Ἐπειδὴ γάρ ἡ περὶ τὰ εἴδωλα τῶν ἀνθρώπων μανία τῷ κηρύγματι τοῦ Χριστοῦ κατεσβέσθη καὶ πάντα ἦν ἐρειπίοις<sup>19</sup> ἥδη καὶ ἀφανισμῷ τὰ τῶν ματαίων σεβάσματα, διὰ πάσης σχεδὸν τῆς οἰκουμένης τοῦ κηρύγματος τῆς εὐσεβείας φοιτήσαν- τος,<sup>20</sup> ὥστε τὸν ἐπικρατοῦντα τῆς ἀνθρωπίνης ἀπάτης πανταχό- 25 θεν<sup>21</sup> ἔξειργεσθαι<sup>22</sup> τῷ τοῦ Χριστοῦ ὀνόματι τῆς οἰκουμένης ἔξε- λαυνόμενον· σοφός δὲ εἰς κακίαν ὡν ὁ τῆς<sup>23</sup> κακίας εὑρετής

1. τρυφῆς B. 2. παρὰ τῆς ἀληθείας τελειούμενος] τελειούμενος περὶ τῆς ἀληθείας C; ὑπὲρ . . . τελειούμενος D; περὶ . . . τελειούμενος E; ὑπὲρ . . . τελούμενος F. 3. τῆς om. C, D. 4. πάσης om. B. 5. προσάγων C, D, F. 6. τὸν Θεὸν add. C. 7. τὸν om. D, F. 8. ἀγίοις ἐκείνοις C. 9. ἐκείνης add. A, B. 10. τὸν om. A. 11. ἐμποδίζοντος C. 12. τι om. A. 13. παραβλαβῆ C; παραβλαβοΐ F. 14. ἢ τι om. A, B, C; εἰ E. 15. τὴν om. A, B. 16. αἰτίαν om. A, B. 17. ἐλαττωθέντι C. 18. ἐριπίοις A, B; ἐρριπίοις C. 19. φοιτήσαντος C. 20. ἀπανταχόθεν C. 21. ἔξηργεσθαι C; ἔξειργεσθαι F. 22. τῆς om. D.

of paradise, there being initiated into the ineffable mysteries of truth and thence receiving the power of the word to effect obedience to the faith among all nations? Whence he is become the father of almost the whole world, through spiritual travail bringing into light those who were formed by him according to Christ in piety.

8. If, therefore, in the case of the other saints the order of their appearance in time did not lessen their progress before God, since with each Grace labored equally for his perfection, accordingly we presume to say that even this man of God in our own generation, the great vessel of truth, Basil, is numbered among the aforementioned saints; since his subsequence in time in no way hinders either his lofty longing for God, nor the divine grace in its perfecting of his soul; so that the purpose of the Divine Dispensation could in nowise be checked, nor could any part of the help contributed by him to the hidden purpose of God be prized less because of time. But surely no one is ignorant of the purpose of our teacher's appearance at this time.

9. For when the madness of mankind about its idols had been crushed by the preaching of Christ and all the fetishes of foolish men were already in ruin and oblivion—for the preaching of piety had spread through almost the entire world, so that he, who is master of mankind's deception, was debarred everywhere, being driven forth from the world by the name of Christ—yet the inventor of evil being wise in evil was not at a loss for a wicked design

οὐκ ἡπόρησεν πονηρᾶς<sup>1</sup> ἐπινοίας, ὥστε<sup>2</sup> πάλιν ὑποχείριον ποιῆσαι<sup>3</sup> δι' ἀπάτης ἑαυτῷ τὸ ἀνθρώπινον· ἀλλ' ἐν προσχήματι<sup>4</sup> Χριστιανισμοῦ τὴν εἰδωλολατρείαν<sup>5</sup> κατὰ τὸ λεληθὸς ἐπανήγαγεν, πείσας τοῖς ἰδίοις σοφίσμασι τοὺς πρὸς αὐτὸν ὄρωντας  
5 μὴ ἀποστῆναι τῆς κτίσεως, ἀλλὰ ταύτην προσκυνεῖν καὶ ταύτην σέβεσθαι,<sup>6</sup> καὶ Θεὸν τὸ ποίημα οἴεσθαι τῇ τοῦ Τίοῦ κλήσει ὄνομαζόμενον.<sup>7</sup> εἰ δὲ ἐκ μὴ ὄντων ἐστὶν ἡ κτίσις καὶ τῆς θείας οὐσίας κατὰ τὴν ἰδίαν ἡλλοτρίωται φύσιν, μηδένα ποιεῖσθαι τούτου<sup>8</sup> λόγον, ἀλλὰ τὸ τοῦ Χριστοῦ ὄνομα ἐπιθέν-  
10 τας τῇ κτίσει ταύτην προσκυνεῖν, ταύτην λατρεύειν,<sup>9</sup> ἐν ταύτῃ τὰς ἐλπίδας τῆς σωτηρίας ἔχειν, παρὰ ταύτης ἀναμένειν τὴν κρίσιν.

10. Καὶ ὅλος ἐμπεσὼν ὁ ἀποστάτης ἀνθρώποις<sup>10</sup> πᾶσαν αὐτοῦ τὴν κακίαν ἵκανοις χωρῆσαι, Ἀρείῳ τε λέγω καὶ Ἀετίῳ, Εὔνο-  
15 μίῳ<sup>11</sup> Εὐδοξίῳ, καὶ πρὸς τούτοις καὶ πολλοῖς ἄλλοις, δι' ὧν ἐκλεί- πουσαν<sup>12</sup> ἥδη τὴν εἰδωλολατρείαν<sup>13</sup> πάλιν, καθὼς εἴρηται, τῷ ὄνόμα-  
τι<sup>14</sup> τοῦ Χριστιανισμοῦ ἐπανήγαγεν, καὶ κατεκράτει τῶν ἀνθρώπων  
ἡ νόσος τῶν τῇ κτίσει<sup>15</sup> λατρεύοντων παρὰ τὸν κτίσαντα.  
ώς καὶ τῇ συμμαχίᾳ τῶν τότε βασιλέων τὴν ἀπάτην κρατύ-  
20 νεσθαι καὶ πάσας τὰς ὑπερεχούσας ἀρχὰς τῆς τοιαύτης ὑπερ- μάχεσθαι νόσου. καὶ πάντων μικροῦ δεῖν ἀνθρώπων πρὸς τὸ ἐπικρατοῦν μετατεθέντων τότε<sup>16</sup> παρὰ τοῦ Θεοῦ ἀναδείκνυ-  
ται ὁ μέγας Βασίλειος, καθάπερ ἐπὶ τοῦ<sup>17</sup> Ἀχαὰβ ὁ Ἡλίας.

1. ἐπινοεῖν add. C. 2. ὡς D, F. 3. ποιῆσαι . . . εἰδωλολατρείαν (l. 2-1. 3) om. E. 4. σχήματι D. 5. εἰδωλωλατρείαν A; εἰδωλολατρίαν C, D, F. 6. σεβάζεσθαι A. 7. ὄνομάζομεν A. 8. τούτου om. C, E. 9. ταύτην προσκυνεῖν, ταύτην λατρεύειν] ταύτην προσκυνεῖν E; ταύτην λατρεύειν ταύτην προσκυνεῖν F. 10. ἀνθρωπος C. 11. Εὔνομίψ, Εὐδοξίψ,  
καὶ πρὸς τούτοις καὶ πολλοῖς ἄλλοις] Εὐδοξίψ πρὸς τούτοις καὶ Εὔνομίψ  
καὶ πολλοῖς ἄλλοις A, B; Εὐδοξίψ καὶ πρὸς τούτοις Εὔνομίψ . . .  
ἄλλοις C; καὶ Εὐδοξίψ καὶ πρὸς τούτοις Εὔνομίψ καὶ πολλοῖς ἄλλοις D, F. 12. ἐκλιποῦσαν A, F. 13. εἰδωλολατρίαν A, C, D; λατρείαν E. 14. τῷ ὄνόματι om. editi. 15. τῇ κτίσει] τῇ om. editi., B, F; τῇ κτίσιν C. 16. παρὰ . . . ἀναδείκνυται ὁ μέγας] ὁ μέγας παρὰ . . .  
ἀναδείκνυται C. 17. ἐπὶ τοῦ om. B.

to make humanity again subject to himself by deceit, but under the pretext of Christianity secretly he brought back idolatry, persuading by his own clever sophistry those who look to him not to turn away from the creature, but to adore it and venerate it, and even to consider God something created because he is called by the name of Son. But if the creature is from things that are not and is different from the divine substance in its own nature, no one should take consideration of this, but, placing the name of Christ upon the creature, this should they reverence, this should they serve, in this should they have their hope of salvation, from this should they await judgment.

10. And the utter apostate having fallen on men capable of embracing all his wickedness, I refer to Arius and Aetius, Eunomius, Eudoxius, and in addition to these, many others also—through these, as we have said, he brought back again in the name of Christianity that idolatry which was then failing; and the scourge gained the mastery over the men who were serving the creature rather than the Creator, so that with the help also of emperors of that time the error waxed strong and all the higher magistrates fought for such a scourge. And when almost all men had come under its sway, then the great Basil was exhibited by God, just as Elias in the time of Achaab; and he laying hold of

καὶ τῆς ἱερωσύνης ἥδη<sup>1</sup> τρόπον τινὰ πεπτωκυίας<sup>2</sup> ἀντιλαμ-  
βανόμενος, ὥσπερ τινὰ λύχνον ἐκλελοιπότα τὸν τῆς πίστεως  
λόγον διὰ τῆς ἐνοικούσης αὐτῷ χάριτος ἀναλάμψαι πάλιν<sup>3</sup>  
ἐποίησεν.<sup>4</sup> καὶ οἰόν τις πυρσὸς τοῖς νύκτωρ διαπλανωμένοις  
5 κατὰ τὸ πέλαγος ὑπερφανεὶς<sup>5</sup> τῆς Ἐκκλησίας, πάντας πρὸς  
τὴν εὐθεῖαν ὁδὸν<sup>6</sup> ἐπέστρεψεν,<sup>7</sup> ὑπάρχοις συμπλεκόμενος, στρα-  
τηλάταις συμμίσγων,<sup>8</sup> βασιλεῦσι παρρησιαζόμενος, ἐπ’ ἐκκλη-  
σίαις βοῶν, τὸν πόρρωθεν ἀφεστηκότας καθ’ ὄμοιότητα<sup>9</sup> Παύλου  
δι’ ἐπιστολῶν προσαγόμενος, ἐκφεύγων τὰς τῶν συμπλεκομέ-  
10 νων<sup>10</sup> λαβάς,<sup>11</sup> οὐκ ἔχων ὅπου<sup>12</sup> κρατηθῆ παρὰ τῶν ἀντιπάλων,  
κρείττων<sup>13</sup> μὲν γὰρ ἦν τῶν δημευόντων αὐτὸς ἑαυτὸν<sup>14</sup> διὰ τὴν  
ἔλπιδα τῆς βασιλείας δημείσας. τοῦ<sup>15</sup> κατὰ τὴν ἔξορίαν φόβου  
ἀπήλλακτο, μίαν πατρίδα ἀνθρώπων τὸν παράδεισον εἶναι<sup>16</sup> λέγων,  
πᾶσαν δὲ τὴν γῆν ὡς<sup>17</sup> κοινὴν τῆς φύσεως ἔξορίαν βλέπων. ὁ δὲ<sup>18</sup>  
15 καθ’ ἡμέραν ἀποθνήσκων καὶ πάντοτε διὰ νεκρώσεως ἐκὼν δαπανώ-  
μενος, πότε ἀν ἐφοβήθη τὸν θάνατον τὸν παρὰ<sup>19</sup> τῶν ἐχθρῶν ἀπει-  
λούμενον; φέγη συμφορὰ ἦν τὸ μὴ πολλάκις δύνασθαι τοὺς τῶν  
μαρτύρων ἀγῶνας ὑπὲρ τῆς ἀληθείας μιμήσασθαι, ἐνὶ θανάτῳ  
ὑπεξευγμένης τῆς φύσεως. ὃς ποτε τῶν ὑπάρχων τινὶ<sup>20</sup> τὸ ἥπαρ  
20 ἔξοισεν αὐτὸν τῶν σπλάγχνων καταπληκτικῶς ἀπειλήσαντι<sup>21</sup>  
μειδιάματι<sup>22</sup> τὴν ἀπαΐδευτον<sup>23</sup> ἀπειλὴν καταχλευάζων φησί·  
χάριν εἴσομαι<sup>24</sup> σοι τῆς προαιρέσεως. καὶ γὰρ οὐ μετρίως<sup>25</sup>  
ἀνιᾶ τὸ ἥπαρ τοῖς σπλάγχνοις ἐγκείμενον. ἐκβαλὼν οὖν αὐτό,  
καθὼς ἥπειλησας, τοῦ λυποῦντος ἐλευθερώσεις<sup>26</sup> το σῶμα.<sup>27</sup>

25 11. Τί τοίνυν αὐτοῦ το μεθ’ ἐτέρους ἀγίους ἐπιδημῆσαι τῷ  
βίῳ κατασμικρύνει τὴν κατὰ Θεὸν εὐδοκίμησιν, ὡς δια τοῦτο

1. ἥδη om. C. 2. πεπτωκώσης C. 3. πάλιν] om. B; ταύτην E. 4. πεποίησεν F. 5. ὑπερφανῆς C. 6. ὁδὸν om. A, B, D. 7. ὑπέστρεψεν C, D. 8. συμμίσγων A. 9. ὄμοιότητος C. 10. συλλαμβανομένων E. 11. βολὰς A. 12. ὅποι F. 13. κρείττον C. 14. ἑαυτῶν C. 15. δὲ add. A, D, F. 16. εἶναι om. E. 17. γῆν ὡς] γῆν B; om. D. 18. γὰρ A, B. 19. παρὰ] ἐκ + ras. B. 20. τινά C. 21. ἀπειλήσαντος E. 22. μηδιάματι C. 23. ἀπαΐδευτον ἀπειλὴν] αὐτὴν ἀπειλὴν καὶ ἀπαΐδευτον E; ἀπαΐδευτον αὐτὸν ἀπειλὴν F. 24. οἴσομαι C. 25. μικρῶς D. 26. ἐλευθερώσης C. 27. τὸ σῶμα om. C.

the priesthood which already was in some manner fallen low like an abandoned lamp, by means of the grace dwelling within him, he made the word of faith to flame up again. And like a beacon to wanderers on the sea at night, he shone above the Church and turned all to the straight course, struggling with rulers, associating with generals, speaking boldly to emperors, crying out in assemblies, winning over to himself by letters after the manner of Paul those stationed at a distance, escaping the grasp of close combatants with him, having not wherein he could be overcome by his adversaries, for he was superior to those who confiscated, he himself having confiscated himself because of his hope of the kingdom. Of the fear of exile he was free, saying that there was one country for man, paradise, and looking upon all the earth as a common exile of nature. And he, who was dying day by day and was ever being spent willingly by mortification, when could he have feared the death threatened by his enemies, to whom it was a misfortune that he could not many times imitate the struggles of the martyrs in behalf of truth, since his nature was subject to only one death? And once when a certain prefect with terrifying accents threatened to take out his liver from his vitals, laughing at the stupid threat, he said with a smile: "I shall be grateful to you for your choice. Moreover, no ordinary pain does the liver cause me lying in my vitals. So by taking it, as you have threatened, you will free my body from that which gives it pain."

11. Why then does his sojourn in life after the other saints diminish his glory before God, so that thereby the assembly for

τῶν ἐπὶ τοῖς ἀγίοις ἑορτῶν ἐλάττω δοκεῖν εἶναι τὴν ἐπὶ τούτῳ πανήγυριν; σκόπησον γάρ,<sup>1</sup> εἰ δοκεῖ,<sup>2</sup> πρὸς ἔνα τινὰ<sup>3</sup> τῶν προλαβόντων<sup>4</sup> ἀγίων τὸν τούτου βίον ἀντεξετάζων. ἡγάπησε τὸν Θεὸν ὁ<sup>5</sup> Παῦλος· τοῦτο γὰρ δὴ τῶν ἀγαθῶν τὸ κεφάλαιον, τὸ τῆς ἀγάπης λέγω· ἀφ' ἣς πᾶσα πίστις καὶ ἐλπὶς πᾶσα, καὶ τὸ ἐξ ὑπομονῆς<sup>6</sup> προσδοκώμενον, καὶ τὸ ἐν<sup>7</sup> παντὶ καλῷ ἀμετάπτωτον, καὶ τὸ μετὰ<sup>8</sup> παντὸς πνευματικοῦ χαρίσματος τὸ πλέον ἔχειν. ἀλλ' ἐξετάσωμεν πόσον ἦν<sup>9</sup> ἐν Παύλῳ τῆς πρὸς<sup>10</sup> Θεὸν ἀγάπης τὸ μέτρον, ἐρεῖς πάντως ὅτι 10 ἐξ ὄλης καρδίας, καὶ ἐξ ὄλης ψυχῆς, καὶ ἐξ ὄλης τῆς<sup>11</sup> διανοίας.<sup>12</sup> τοῦτον γὰρ ἔδωκε<sup>13</sup> τὸν ἀκρότατον τῆς πρὸς<sup>14</sup> Θεὸν ἀγάπης ὅρον ὁ νόμος. οὐκοῦν ὁ πᾶσαν ἑαυτοῦ τὴν καρδίαν τε<sup>15</sup> καὶ τὴν<sup>16</sup> ψυχὴν καὶ τὴν διάνοιαν ἀναθεὶς τῷ Θεῷ, καὶ πρὸς ἄλλο μηδὲν τῶν κατὰ τὸν βίον τοῦτον<sup>17</sup> σπουδαζο- 15 μένων ἐπιρρεπῶς διακείμενος, ἐν τῷ ἀκροτάτῳ γίνεται τῆς ἀγάπης ὅρῳ. εἰ μὲν οὖν ἔχει τις δεῖξαι<sup>18</sup> τὸν τοῦ διδασκάλου βίον περὶ τι τῶν κατὰ τὸν κόσμον τοῦτον σπουδαζομένων ἔχοντα τὴν ῥοπήν, οἷον περὶ<sup>19</sup> πλοῦτον ἢ δυναστείαν<sup>20</sup> ἢ κενῆς δόξης ἐπιθυμίαν, τὰς γὰρ ἀνδραποδωδεστέρας<sup>21</sup> ἐπ'<sup>22</sup> αὐτῷ τῶν ἥδονῶν 20 οὐδὲ λέγειν ἄξιον εἴκος ἐστιν, ὅ τι ἀν<sup>23</sup> τούτων εὑρεθῆ σπουδαζόμενον, ἐλαττοῦσθαι λέγειν δεῖ<sup>24</sup> κατ' ἐκεῖνο τῆς πρὸς τὸν<sup>25</sup> Θεὸν ἀγάπης τὸ μέτρον, τῆς ἐπιθυμητικῆς αὐτοῦ διαθέσεως ἀπὸ τοῦ Θεοῦ πρὸς τὰ ὑλώδη μεταρρυείστης. εἰ δὲ πάντων τούτων καὶ τῶν τοιούτων ἔχθρος τις ἦν καὶ πολέμιος,<sup>26</sup> πρότερον μὲν<sup>27</sup>

1. παράλληλον add. C, D, F. 2. δοκῆ C. 3. τινὰ om. F. 4. λαβόντων A. 5. ὁ om. A. 6. αὐτῆς C. 7. ἐπὶ D, F. 8. μετὰ om. C, D, F.
9. ἀμετάπτωτον καὶ τὸ μετὰ παντὸς πνευματικοῦ χαρίσματος τὸ πλέον ἔχειν. ἀλλ' ἐξετάσωμεν πόσον ἦν (l. 7-1. 8) add. E. 10. τὸν add. A. 11. τῆς om. C, D, F. 12. αὐτοῦ ἡγάπασε Θεὸν add. editi; αὐτοῦ add. E. 13. δέδωκε B. 14. τὸν add. A. 15. τε om. D, E. 16. τὴν om. C. 17. τοῦτον om. A, B. 18. ἐπιδεῖξαι A, B; ἀποδεῖξαι D, F. 19. ἐπὶ E. 20. δυναστείαν] περὶ δυναστείας F. 21. ἀνδραποδωστέρως A; ἀνδραποδέστερας C. 22. ἐν A, B. 23. ὅ τ' ἀν τι A, B, C, D, F. 24. δεῖ om. A, B, C, D, F. 25. τὸν om. C. 26. καὶ πολέμιος ἦν F. 27. μὲν om. B.

him seems less than the festivals for the saints? Make inquiry, if you will, measuring his life with any one of the saints who preceded him. Paul loved God; for this surely is the crown of goods, the crown of love, I mean, from which comes all faith and all hope and that which is awaited with patience and that which is unchanging in every good and the possession of greater fullness with every spiritual gift. But let us examine how great was the measure of love for God in Paul. You will say of course, "With his whole heart, and with his whole soul, and with all his mind." For the law gave this as the highest limit of love for God. He, therefore, who has devoted all his heart and soul and mind to God and is prone to nothing else sought eagerly in this life, is at the highest limit of love. If then on the one hand, anyone can show that the life of our teacher has a tendency towards any of the things sought eagerly in this world, such as wealth or power or the desire of empty honor—for in his case it surely is not seemly even to mention the more slavish pleasures—whichever of these it be found to be desiring, one must say that the measure of his love for God to that extent is being lessened, since his appetitive faculty has been turned from God to material things. If on the other hand he was an enemy and foe of all these things and their

τοῦ ἵδιου<sup>1</sup> βίου<sup>2</sup> πᾶσαν ἔξορίζων τὴν ἐμπαθῆ περὶ ταῦτα διάθεσιν, ἔπειτα δὲ καὶ τὴν κοινὴν ζωὴν ἐκκαθαιρων<sup>3</sup> τῷ τε διδακτικῷ<sup>4</sup> λόγῳ καὶ τῷ καθ' ἑαυτὸν ὑποδείγματι· δῆλον<sup>5</sup> ἀν εἴη ὅτι ἐκεῖνο τῆς πρὸς τὸν<sup>6</sup> Θεὸν ἀγάπης τὸ μέτρον εἶχεν 5 ἐν ἑαυτῷ οὐ τὸ πλέον οὐκ ἔχωρει ἡ φύσις. ὁ<sup>7</sup> γὰρ ἔξ ὅλης καρδίας τε καὶ ψυχῆς καὶ διανοίας τὸν Θεὸν ἀγαπῶν,<sup>8</sup> πῶς ἀν ὑπερταθείη<sup>9</sup> πρὸς τὸ πλέον τῆς ἀγάπης μέτρον, ὁ<sup>10</sup> χώραν οὐκ ἔχει; οὐκοῦν εἰ ἔνα τῆς τελείας ἀγάπης ὄρον ἐμάθομεν, τὸν ἔξ ὅλης καρδίας τῷ Θεῷ ἀνακείμενον· ἡγάπων<sup>11</sup> δὲ Παῦ- 10 λος καὶ Βασίλειος ἐν ὅλῃ καρδίᾳ τῷ Θεῷ ἀνακείμενοι, ἐν μέτρον εἶναι τῆς ἀγάπης ἐν ἀμφοτέροις εἰπεῖν τις τολμήσας, οὐκ ἀν ἀμάρτοι τῆς ἀληθείας. ἀλλὰ μὴν πάντων τῶν ἀγαθῶν<sup>12</sup> μείζονα τὴν ἀγάπην ὅ τε Ἀπόστολος λέγει, καὶ ἐπιψηφίζει τὸ ὑψηλὸν Εὐαγγέλιον. ὁ μὲν<sup>13</sup> Ἀπόστολος προφητείας αὐτὴν καὶ γνώ- 15 σεως προτιμοτέραν λέγων, πίστεως δὲ παγιωτέραν, καὶ ἐλπίδος διαρκεστέραν,<sup>14</sup> καὶ πάντοτε ἐν τῷ<sup>15</sup> αὐτῷ διαμένονταν, ἃς ἀνευ ἀνόνητον<sup>16</sup> εἶναι πᾶν τὸ ἐπ'<sup>17</sup> ἀγαθοῦ<sup>18</sup> σπουδαζόμενον. ὁ δὲ Κύριος πάντα νόμον, καὶ πάντα τὰ<sup>19</sup> μυστήρια τὰ προφητικὰ<sup>20</sup> τοῦ τοιούτου ἔξαπτων χαρίσματος,<sup>21</sup> πάντων πρωτεύειν<sup>22</sup> τὴν ἀγάπην 20 καὶ αὐτὸς<sup>23</sup> ἀποφαίνεται. εἰ οὖν ἐν τῷ ὑπερέχοντι καὶ περιληπ- τικῷ τῶν κατορθωμάτων οὐκ ἀπολείπεται τοῦ μεγάλου Παύ- λου<sup>23</sup> ἄρα καὶ ἐν τοῖς ἄλλοις πᾶσιν, ὃν ἡ ἀγάπη καθηγεῖ-

1. ἥδιον C. 2. λογισμοῦ D. 3. ἐγκαθαίρων A. 4. δεικτικῷ C. 5. λοιπὸν add. A; λεῖπον add. B. 6. τὸν om. C, E. 7. οἱ C. 8. ἀγα- πῶντες C. 9. ὑπερτιθείη editi; ὑπερταθείησαν C. 10. ὁ χώραν οὐκ ἔχει] χώραν οὐκ ἔχει A, B, D; om. C. 11. ἡγάπων . . . ἀνακείμενοι, ἐν (l. 9-l. 10)] om. C. 12. τῶν ἀγαθῶν om. F. 13. οὖν add. E. 13. καὶ ἐλπίδος διαρκεστέραν om. C. 15. τῷ om. C. 16. ἀνόνητον C. 17. τὸ ἐπ'<sup>17</sup> ἀγαθῷ] τὸ ἐπ'<sup>17</sup> ἀγαθοῦ editi; τὸ ἐν ἀγαθῷ C; παντὸς ἐπ'<sup>17</sup> ἀγαθῷ F. 18. τὰ om. A, B, C. 19. τὰ μυστήρια τὰ προφητικὰ] μυστήρια προφη- τικά A, B, C; τὰ προφητικὰ μυστήρια E. 20. τοῦ τοιούτου . . . χαρί- σματος] τῷ τοιούτῳ . . . χαρίσματι C. 21. πρωτεύειν C, F. 22. τὴν ἀγάπην καὶ αὐτὸς] καὶ αὐτὸς τὴν ἀγάπην A, B, F. 23. ὁ διδάσκαλος ἥμῶν add. C.

like, first banishing from his life every passionate disposition about them and then purging the common life by his teaching word and personal example, it would be clear that he had within himself that measure of love for God more than which his nature did not contain. For he who loved God with his whole heart and soul and mind, how could he pass on to that greater measure of love which has not space? Therefore if we have learned that there is a single standard of perfect love, that which is devoted to God with its whole heart, and if Paul and Basil loved, devoting themselves to God with all their heart, if anyone would dare to say that there is one measure of love in both, he would not fail of the truth. But truly the Apostle says that love is greater than all goods, and the sublime Gospel confirms this. Now the Apostle says that it is more to be prized than the gift of prophecy and knowledge, and is more steadfast than faith and more lasting than hope and ever abides the same, and that without this all seeking after good is without profit; and the Lord in making every law and all prophetic mysteries depend on such a gift, himself also makes clear that love holds first place of all. If in the excellence and comprehensiveness of good deeds he does not fall short of the great Paul, then in all other things also which love inaugurates and

ται, καὶ ὅσα ἐκ ταύτης ἐκφύεται,<sup>1</sup> πάντως οὐκ ἔλαττον ἔχων ἀναφανήσεται.<sup>2</sup> ὅσπερ γὰρ ὁ<sup>3</sup> τῆς ἀνθρωπίνης φύσεως<sup>4</sup> μετέχων<sup>5</sup> ἐν πᾶσιν<sup>6</sup> ἔστι<sup>7</sup> τοῖς τῆς φύσεως ἴδιώμασιν· οὕτως καὶ ὁ τὸ τέλειον τῆς ἀγάπης ἐν ἑαυτῷ κατορθώσας, πάντα ὅσα συνθεωρεῖται ταύτῃ<sup>8</sup> τῶν ἀγαθῶν εἴδη<sup>9</sup> μετὰ τοῦ πρωτοτύπου τῶν κατορθωμάτων ἔχει. εἴτε γὰρ πίστις ἔστιν ἡ σώζουσα, εἴτε διὰ τῆς ἐλπίδος σωζόμεθα, εἴτε δὲ ὑπομονῆς τὴν χάριν ἀπεκδεχόμεθα, ἡ ἀγάπη πάντα πιστεύει καὶ πάντα ἐλπίζει καὶ πάντα ὑπομένει,<sup>10</sup> καθὼς φησιν ὁ Ἀπόστολος. καὶ τὰ ἄλλα 10 πάντα ἵνα μὴ τὰ<sup>11</sup> καθ' ἕκαστον λέγοντες διατρίβωμεν, τῆς κατὰ τὴν ἀγάπην ῥέζης βλαστήμα<sup>12</sup> γίνεται, ὅσα τῷ τῆς ἀρετῆς λόγῳ σπουδάζεται, ὡστε τὸν ταύτην ἔχοντα, μηδενὸς<sup>13</sup> ἐνδεῶς ἔχειν τῶν ἄλλων. ἀλλὰ μὴν εἶχε ταύτην<sup>14</sup> ὁ μέγας Βασίλειος.<sup>15</sup> οὐδενὸς ἄρα τῶν ἀγαθῶν δι’ αὐτῆς ἀπελείπετο. εἰ δὲ πάντα εἶχεν ἐν οὐδενὶ<sup>16</sup> 15 πάντως<sup>17</sup> ἡλάττωτο.<sup>18</sup>

12. Ἐλλ' ἐρεῖ τις<sup>19</sup> πάντως,<sup>20</sup> ὅτι τρίτον οὐρανὸν εἶδεν ἐκεῖνος καὶ ἡρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ρήματα<sup>21</sup> ἀ οὐκ ἔξδη<sup>22</sup> ἀνθρώπῳ<sup>23</sup> λαλῆσαι. ἀλλ' οὐδὲ<sup>24</sup> ἐκεῖνος φανερῶς διὰ τῆς σαρκὸς ταύτης τὴν τοιαύτην χάριν ἐδέξατο. οὐ γὰρ ἐπικρύπτεται τὴν ἀμφιβολίαν λέγων· Εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα· ὁ Θεὸς οἶδεν. καὶ περὶ τούτου τολμήσας εἴποι τις ἀν ὅτι ἐν σώματι τοιοῦτον μὲν<sup>25</sup> οὐδὲν εἶδεν,<sup>26</sup> τῇ δὲ ἀσωμάτῳ καὶ<sup>27</sup> νοητῇ<sup>28</sup> θεωρίᾳ οὐκ ἔστιν ὃ τι τού

1. καὶ ὅσα ἐκ ταύτης ἐκφύεται] ομ. A, B; ἐκ ομ. D, F; φύεται pro ἐκφύεται C. 2. ἀναφανίσεται A. 3. τὸ C; ἐπὶ add. E. 4. ἔστιν ἴδιωμα C. 5. μετέχων . . . . ἴδιώμασιν ομ. C. 6. ἀπασιν F. 7. ἔστι τοῖς τῆς φύσεως] τοῖς τῆς φύσεως ἔστιν A, B, D, F. 8. αὐτῇ C. 9. ἥδη A, C. 10. ὑπομένη C. 11. τὰ ομ. C. 12. βλαστήματα A, B, D. 13. μηδενὸς ἔχειν ἐνδεῶς A, B. 14. Ἐλλὰ μὴν εἶχεν ταύτην] A, B, C, F; ταύτην ἔχειν E, editi; ἀλλὰ μὴν ἔχει ταύτης D. 15. καὶ add. C. 16. ἐν οὐδενὶ] οὐδὲν C. 17. ἀπελείπετο ἦ add. C. 18. ἡλαττοῦτο A, B, C, 19. τις ομ. A, E. 20. ἵσως C. 21. ρήμα A. 22. ἔξων C. 23. ἀνθρώπων F. 24. οὔτε A. 25. μὲν ομ. B. 26. εἶδεν οὐδέν A, B, D; οὐδενὶ pro εἶδεν C. 27. καὶ . . . . ἀθέατον] φύσει ταῦτα τεθέατο C. 28. νοητικὴ D.

in as many things as emanate from her, he will be seen to be in nowise inferior. For just as he who shares in human nature is subject to all the peculiarities of that nature, so also he who has achieved the perfection of love within himself possesses all forms of good, as many as are included under her, together with the prototype of good deeds. For whether faith is that which saves or whether we are saved through hope, or whether through patience we receive the grace of salvation, love believeth all things and hopeth all things and endureth all things, as the Apostle says. And all the other things, in order that we may not waste time speaking of them individually, are offshoots of the root of love, as many things as are desired under the name of virtue, so that he who possesses her is in need of none of the others. But truly the great Basil possessed her. Therefore he lacked none of the goods that come through her. And if he had all of them, certainly in no respect was he inferior.

12. But of course someone will say that he<sup>1</sup> saw the third heaven and was caught up into paradise and heard secret words which it is not granted to man to utter. But clearly not even he received such a grace in this flesh of ours. For he does not conceal his doubt when he says, “Whether in the body, I know not, or out of the body, I know not: God knoweth.” And someone, becoming bold about it, might say that not in the body did he see a thing of this kind, but that through the unembodied vision of the intellect there is none of those things which he let go by

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<sup>1</sup> i. e. Paul.

των<sup>1</sup> ἀφῆκεν ἀθέατον. μάρτυς δὲ τούτων ὁ ταρ' αὐτοῦ λόγος, ὃν τε ἐφ'<sup>2</sup> ἔαυτοῦ διεξήει<sup>3</sup> καὶ δν κατέλιπεν ἐν συγγράμμασιν. ἐκεῖνος ἀπὸ Ἱεροσολύμων<sup>4</sup> ἐπὶ τὸ Ἰλλυρικὸν ἐν κύκλῳ περιελθὼν πᾶσι τοῖς διὰ μέσου τὸν εὐαγγελικὸν ἐκήρυξε λόγον· καὶ ὁ τούτου  
 5 λόγος<sup>5</sup> καὶ τὸ κήρυγμα πᾶσαν μικροῦ δεῖν τὴν οἰκουμένην διέλαβεν,<sup>6</sup> ἐπ' ἵσης τοῦ Παῦλου λόγοις παρὰ πάντων<sup>7</sup> καὶ αὐτὸς σπουδαζόμενον.<sup>8</sup> παρείσθω<sup>9</sup> δὲ τὰ λοιπὰ δι' ὡν ὁ βίος τούτου πρὸς τὸν ἐκεῖνον συμφέρεται,<sup>10</sup> οἷον ἐσταυρώθη τῷ κόσμῳ ἐκεῖνος,<sup>11</sup> καὶ τούτῳ ὁ κόσμος.<sup>12</sup> ἐνέκρωσε τὸ σῶμα ἐκεῖνος,  
 10 ἐτελείωσε καὶ οὗτος ἐν ἀσθενείᾳ<sup>13</sup> τὴν δύναμιν. Χριστὸς ἦν τὸ ζῆν<sup>14</sup> ἀμφοτέροις, καὶ ὅμοιον<sup>15</sup> ἐκατέρῳ κέρδος ὁ θάνατος, καὶ προτιμοτέρᾳ<sup>16</sup> τοῦ πεπλανημένου<sup>17</sup> βίου ἡ πρὸς τὸν<sup>18</sup> Δεσπότην ἀνάλυσις.

13. Ἡ<sup>19</sup> καὶ τὸν Ἰωάννην ἀντιπαραδεῖξαι τῷ διδασκάλῳ  
 15 δοκεῖ;<sup>20</sup> ἀλλὰ τὸ μὲν προτερεύειν<sup>21</sup> ἐκεῖνον<sup>22</sup> τῷ<sup>23</sup> ἐν γεννητοῖς γυναικῶν καὶ περισσότερον ἔχειν τοῦ<sup>24</sup> προφήτου τῆς θείας φωνῆς μαρτυρούσης, μανίας ἀν εἴη καὶ ἀσεβείας ἄμα ἀλλον<sup>25</sup> ἀντιπαρεξαγαγεῖν<sup>26</sup> τῷ τοιούτῳ βίῳ διὰ συγκρίσεως· ἀλλὰ τοῦ<sup>27</sup> τοσούτου καὶ τοιούτου<sup>28</sup> καὶ τὸ κατόπιν ἐλθεῖν, τῆς ἀνω-  
 20 τάτω<sup>29</sup> μακαριότητος τὴν ἀπόδειξιν ἔχει. οὐτωσὶ<sup>30</sup> δὲ τὸν λόγον κατανοήσωμεν.<sup>31</sup> οὐκ ἦν<sup>32</sup> οὕτε ἐν μαλακοῖς ἴματοις ὁ<sup>33</sup> Ἰω-

1. τοιοῦτον A. 2. ἀφ' C. 3. διεξείη B, C. 4. Ἱερουσαλὴμ C. 5. καὶ ὁ τούτου λόγος om. C. 6. περιέλαβεν C. 7. παρὰ πάντων om. B. 8. σπουδαζόμενος A, B, D; σπουδαζόμενος καὶ οὗτος εὑρίσκεται C; αὐτὸς σπουδαζόμενος F. 9. παρείσθω C. 10. συμφύρεται A, B. 11. Παῦλος C. 12. ἐσταύρωτο add. A, B. 13. ἐν ἀσθενείᾳ καὶ οὗτος C. 14. ἐν add. C. 15. δομίως editi, E; ἵσην C. 16. προτιμωτέρα A, C. 17. πεπλανημελημένου A; πεπλανημένου C. 18. τὸν om. A, B. 19. ἡ καὶ τὸν Ἰωάννην] εἰ pro ἡ B; καὶ om. A, B, D, F; ἥττον τῷ Ἰωάννῃ C. 20. τὸν διδάσκαλον εἰδοκῇ C. 21. προτείειν A. 22. τῶν ἐν γενέσει καὶ φθορᾷ add. C. 23. τὸν A, C; τῶν D, F; τοῦ E. 24. τοῦ om. A, B, C, E, F. 25. ἀλλον] μᾶλλον μὲν οὖν A; μὲν οὖν add. B; μᾶλλον C. 26. ἀντιπαρεξάγειν A, D. 27. τὸν om. A. 28. τοιούτου καὶ τοσούτου A, B, D, F. 29. ἄνω A, B. 30. οὐτωσὶ] οὗτος εἰ C. 31. κατανθίσωμεν B. 32. οὐκ ἦν om. A, B, C, D. 33. ὁ om. C.

unseen. And of them his own word is a witness, both what he of himself recounted and what he left in writing. He<sup>2</sup> going about in circuit from Jerusalem to Illyricum proclaimed the word of the Gospel to all those dwelling between. And his<sup>3</sup> discourse and preaching embraced almost the whole world, equally too with the discourses of Paul being desired by all. Let the other things be passed over through which the life of Basil coincides with the life of Paul, how the one was crucified to the world, and the world to the other. The one mortified the body, the other also made perfect his strength in weakness. Christ was life to both and alike to each was death a gain, and departure to the Lord was preferred to this life of deception.

13. Or does it seem well to compare John also with our teacher? But since the divine voice bears witness to his holding first rank by reason of his being preferred, among those born of women, even to the prophet, it would be an act of madness and impiety to place another beside such a life by way of comparison; but even to come after so great and so noble a man holds proof of the highest blessedness. And so let us consider my statement. John was neither in

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<sup>2</sup> i. e. Paul.

<sup>3</sup> i. e. Basil's.

άννης, οὕτε κάλαμος ἦν ἀνέμοις ἐνσαλευόμενος.<sup>1</sup> ἡσπάζετο δὲ πρὸ τῶν οἰκουμένων<sup>2</sup> τὴν ἔρημον καὶ πάλιν τοῖς οἰκουμένοις ἐπεχωρίαζεν. μή τις ἄρα ἐπισκήψει<sup>3</sup> τῷ λόγῳ, εἰ τοῦτο προσμαρτυρήσει<sup>4</sup> καὶ τῷ διδασκάλᾳ ἡμῶν ἡ ἀλήθεια, ὡς ἐν τούτοις αὐτὸν τοῦ μεγάλου Ἰωάννου μὴ ἀπολείπεσθαι; τίς οὐκ οἶδεν ὅπως<sup>5</sup> μαλακήν τε καὶ τεθρυμμένην τοῦ βίου διαιταν πολεμίαν ἥγγιστο, ἐν<sup>6</sup> παντὶ τῷ καρτερικὸν<sup>7</sup> καὶ ἀνδρῶδες πρὸ τῶν ἥδεων θηρώμενος, ἥλιῳ θαλπόμενος, κρύει παραβαλλόμενος, νηστείας καὶ ἐγκρατείας<sup>8</sup> καταγυμνάζων<sup>9</sup> τὸ σῶμα, τὰς πόλεσιν 10 ὡς ἐν ἔρημοις<sup>10</sup> ἐνδιατρίβων<sup>11</sup> οὐδὲν εἰς ἀρετὴν ἐκ τῆς συντυχίας παραβλαπτόμενος, καὶ πόλεις τὰς ἔρημιας ἀπεργαζόμενος; οὕτε γὰρ ἡ<sup>12</sup> μετά<sup>13</sup> τῶν πολλῶν διαγωγὴ τῆς ἀκριβοῦς τι<sup>14</sup> καὶ ἀσφαλοῦς<sup>15</sup> πολιτείας παρέτρεψεν.<sup>16</sup> οὕτε, εἰ<sup>17</sup> πρὸς ἑαυτὸν ἐπὶ τὴν ἐσχατιὰν<sup>18</sup> ἐχώρησεν,<sup>19</sup> γυμνωθῆναι<sup>20</sup> τῶν ἐπ' ὠφελείᾳ<sup>21</sup> συνόντων<sup>22</sup> οἵος τε 15 ἦν· ὥστε καὶ ἐπὶ τούτου καθ' ὁμοιότητα τοῦ Βαπτιστοῦ πόλιν τὴν ἔρημον γενέσθαι<sup>23</sup> στενοχωρούμενην τοῖς ἐπιρρέουσιν. τὸ δὲ μὴ κάλαμον αὐτὸν εἶναι δι' εὐκολίας πρὸς τὰς ἐναντίας ὑπολήψεις μετακλινόμενον<sup>24</sup> δείκνυσι τὸ ἐν πᾶσι τοῖς παρὰ τὸν βίον κεκριμένοις αὐτῷ ἀμετάπτωτον. ἥρεσεν ἐξ ἀρχῆς ἡ ἀκτημοσύνη· 20 πέτρα τις ἄσειστος ἡ κρίσις ἐγένετο· ἐπεθύμει<sup>25</sup> διὰ καθαρότητος προσεγγίζειν τῷ<sup>26</sup> Θεῷ ὅρος ἦν ἡ ἐπιθυμία αὔτη, οὐ κάλαμος· οὐδέποτε γὰρ πρὸς τὰς<sup>27</sup> ἀντιπνοίας τῶν πειρασμῶν ὑπεκλίνετο. τῆς δὲ πρὸς τὸν<sup>28</sup> Θεὸν ἀγάπης τὸ πάγιον<sup>29</sup> μόνου

1. σαλευόμενος C. 2. τῆς οἰκουμένης C. 3. ἐπισκήψει] ἐπισκήψῃ A; μέμψηται ἦν ἐμεσήσει τῷ λόγῳ τούτῳ C; νεμεστήσῃ D; νεμήσῃ F. 4. προσμαρτυρήσειν A, B, C, F. 5. πᾶσαν add. A, B, C, F. 6. ἐν om. D. 7. τε add. D, F. 8. ἐνγρυπνίας E; ἐνγρυπνείας F. 9. παραγυμνάζων C. 10. ἔρήμῳ F. 11. διατρίβων C, F. 12. τῇ B. 13. μετὰ om. C. 14. τε A, C, F. 15. ἡσφαλισμένης C, F. 16. παρέμλαψεν F. 17. ἡ A, C. 18. τῆς ἐσχατιᾶς C. 19. ἀνεχώρησις A, C; ἀναχώρησεν B, F. 20. γυμνοθῆναι C. 21. ὠφελείας E. 22. συντεινόντων E. 23. γίνεσθαι C, F. 24. ὑποκλινόμενον A, B, E. 25. τοῦ add. A, B, F. 26. τῷ om. C, D. 27. τὰς om. C. 28. τὸν om. C. 29. τὸ τέλειον C.

soft garments, nor was he a reed shaken by winds. And he preferred the desert to the world and yet he lived much with the world. Surely no one will attack the statement (if the truth also shall bear witness to this for our teacher) that he was not inferior in these matters to the great John? Who does not know that he considered an effeminate and luxurious mode of life inimical, in everything seeking fortitude and manliness instead of pleasure, enduring heat from the sun, exposing himself to the cold, with fasts and acts of self-control disciplining the body, tarrying in cities as in deserts (with his virtue harmed in no way by social contact), and making the deserts into cities? For neither did his intercourse with the multitude in any way change his exact and steadfast way of life; nor if he withdrew into the solitude into himself could he be freed of those who assembled for aid; so that in his case also, after the manner of the Baptist, the desert became a city crowded by those who rushed there. His steadfastness in all the decisions of his life proves that he was not a reed easily bent to contrary opinions. From the beginning poverty had been a pleasure to him; his decision became an immovable rock. He desired through purity to approach God; a mountain was this desire, not a reed. For never did he give way to the conflicting winds of temptation. The firmness of his love for God it was

ἥν τοῦ Ἀποστόλου διὰ<sup>1</sup> τῶν ἰδίων λόγων ἐνδείξασθαι, τῷ<sup>2</sup> μήτε τὴν ζωὴν, μήτε τὸν θάνατον, μὴ<sup>3</sup> ἐνεστῶτα, μὴ<sup>4</sup> μέλλοντα, μήτε τινὰ κτίσιν ἑτέραν<sup>5</sup> δύνασθαι αὐτοῦ<sup>6</sup> τὴν καρδίαν ἀπὸ τῆς πρὸς τὸν<sup>7</sup> Θεὸν ἀγάπης παρώσασθαι.<sup>8</sup>

5     14. Οὕτω καὶ ἐν πᾶσι τοῖς κατ' ἀρετὴν αὐτῷ κεκριμένοις οὐδαμῶς<sup>9</sup> καλαμώδης τις ἥν καὶ ἀβέβαιος τὴν διάνοιαν, ἀλλὰ διὰ<sup>10</sup> πάντων ὁ βίος εἰχε τὸ ἐν τοῖς καλοῦς ἀμετάπτωτον.<sup>11</sup> παρρησιάζεται πρὸς τὸν Ἡρώδην<sup>12</sup> Ἰωάννης, καὶ οὗτος πρὸς Οὐάλεντα. ἀντεξετάσωμεν δὲ πρὸς<sup>13</sup> ἄλληλα τῶν ἀνδρῶν τούτων τὰ ἀξιώματα. ὁ μὲν μέρους τινὸς τῆς Παλαιστίνης ψήφῳ Ῥωμαίων τὴν δυναστείαν κεκλήρωτο· τούτου δὲ τῆς ἀρχῆς ὅρος ἥν ὄλος<sup>14</sup> μικρού δεῖν ὁ τοῦ ἡλίου δρόμος ἐκ τῶν τῆς Περσίδος ὅρων εἰς Βρεττανούς τε καὶ τὰ ἔσχατα τοῦ Ὡκεανοῦ παρατείνων. καὶ τῆς μὲν πρὸς τὸν Ἡρώδην παρρησίας ἥν ὁ σκοπός, μὴ παρανομεῖν κατὰ 15 γυναιίου τινὸς ἀλλὰ<sup>15</sup> κολάζειν ἐφ' ἕαντοῦ τὴν ἐπιθυμίαν ὡς ἀπειρημένην τῷ νόμῳ. ἡ δὲ πρὸς Οὐάλεντα τοῦ διδασκάλου παρρησία τίς ἦν; ἄσυλόν τε καὶ ἀμίαντον τὴν πίστιν ἔἔν, ἡς ἡ παρανομία πάσης τῆς οἰκουμένης ἄλγος<sup>16</sup> ἐγίνετο. ἀντιτιθέτω<sup>17</sup> τοίνυν ὁ δίκαιος τῶν πραγμάτων ἐξεταστὴς τὴν τε δυναστείαν τῇ δυναστείᾳ, καὶ τὸν 20 σκοπὸν τῆς παρρησίας ταύτης πρὸς τὴν<sup>18</sup> παρρησίαν ἐκείνην.<sup>19</sup> ἐκεὶ μὲν γὰρ ἐν τῷ σώματι τοῦ Ἡρώδου τὸ ἄλγος<sup>20</sup> περιωρίζετο· ἐνταῦθα δὲ πάσης ἥν ἀδικίᾳ<sup>21</sup> τῆς ἀνθρωπίνης φύσεως, ἡ παρανομία τῆς πίστεως. ἐκεῖνος μέχρι θανάτου ἐμμένει<sup>22</sup> τῇ παρρησίᾳ· καὶ τούτῳ<sup>23</sup> πέρας τῆς παρρησίας<sup>24</sup> ἐξορία γίνεται, τούτο<sup>25</sup> τοῦ βασιλέως ἀντὶ τῆς ἐπιθανατίου ψήφου καταδικάσαντος. ἀλλὰ καὶ

1. ἐνδείξασθαι τῶν ἰδίων λόγων A, B. 2. τὸ C, E. 3. μήτε A. 4 μήτε B. 5. ἑτέραν om. A, B. 6. αὐτῷ A, B. 7. τὸν om. C, F. 8. παρρώσασθαι A. 9. οὐδαμοῦ C, D, F. 10. καὶ C. 11. ἀδιάπτωτον A, B. 12. ὁ add. B, D. 13. τὸν add. C. 14. τῆς ἀρχῆς ὅρος ἥν ὄλος] ὄλος om. C; ἡ ἀρχὴ ὄλος F. 15. καὶ add. D, F. 16. ἄλγος C. 17. ἀντιτιθέτω editi, A, E. 18. πρὸς τὴν om. D, F. 19. παρρησίᾳ ἐκείνῃ D; τῇ παρρησίᾳ ἐκείνῃ F. 20. ἄλγος C. 21. ἀδικίας D. 22. μέχρι θανάτου ἐμμένει ἐκεῖνος C. 23. ὁ add. A; τὸ add. B. 24. ἡ add. C. 25. τούτῳ C.

possible for the Apostle alone to describe in his own words, because of the fact that neither life, nor death, not the present, not the future, nor any other created thing could turn his heart away from love for God.

14. Thus with everything which was decided by him in accordance with virtue, he was never like a reed and uncertain of purpose, but in all things his life had steadfastness in that which is noble. John spoke boldly to Herod, and this one to Valens. But let us compare the honors of these men with one another. The one was appointed by vote of the Romans to the government of a part of Palestine; and the boundary line of the other's rule was almost the entire course of the sun, extending from the borders of Persia to the Britains and the extremities of the oceans. And the object of the bold speech before Herod was that he should not transgress the law in the case of a certain woman but that he should check his desire within himself because forbidden by the law. What was the bold speech with Valens on our teacher's part? That he should leave the faith inviolate and undefiled, the violation of which became a curse to all the world. Therefore, let the just investigator of the circumstances compare sovereignty with sovereignty and the object of bold speech in the one case with the bold speech in the other. For in the one the curse was confined within the body of Herod; in the other there was an injustice to all human nature, the violation of faith. The one abided until death in boldness of speech; and for the other exile became the end of bold speech, since the Emperor condemned him to this in place of the decree of death. But John after he had died was

'Ιωάννης ἀποθανὼν ζῆν ἐπιστεύετο· καὶ Βασιλείῳ παρ' αὐτῶν τῶν ἔχθρῶν ἡ τῆς ἔξορίας ἀναλύεται<sup>1</sup> ψῆφος, οὐδὲν διὰ τῆς ἀπειλῆς<sup>2</sup> μαλακισθέντι περὶ<sup>3</sup> τὴν ἔνστασιν.<sup>4</sup>

15. Ἐρα τολμήσαιμεν<sup>5</sup> καὶ ἐπὶ τὸν ὑψηλὸν Ἡλίαν ἀναβῆται<sup>6</sup>  
 5 ναι τῷ λόγῳ, καὶ δεῖξαι τὸν καθ' ἡμᾶς διδάσκαλον πρὸς τὴν ἐκείνου χάριν τῷ<sup>6</sup> βίᾳ τῷ<sup>7</sup> καθ' ἑαυτὸν ὁμοιούμενον; ἀλλὰ τὴν<sup>8</sup> μὲν ἐπὶ<sup>9</sup> τοῦ φλογίου<sup>10</sup> ἄρματος διφρείαν<sup>11</sup> καὶ τὴν τῶν πυρίνων<sup>12</sup> ἡνιόχησιν ἵππων καὶ τὴν πρὸς τὸ ὑπερκείμενον τῆς ἄνω λήξεως<sup>13</sup> μεταχώρησιν μηδὲν ἀπαιτείτω τὴν ἀνθρωπίνην<sup>14</sup> φύσιν. οὐδὲ γάρ ἐκεῖνος ἐν τοῖς ὅροις μένων τῆς φύσεως ἀπαθῆς<sup>14</sup> ἐν τῷ πυρὶ<sup>15</sup> διεσώζετο, πρὸς τὸ ἀνωφερές τε<sup>16</sup> καὶ κοῦφον θείᾳ<sup>17</sup> δυνάμει μετασκευάζων τὸ ἐμβριθές τε καὶ γῆνον, μήθ'<sup>18</sup> ὅτι τὸν<sup>19</sup> ἑαυτοῦ λόγον<sup>20</sup> οἰόν τινα κλεῖν ἐποιεῖτο<sup>21</sup> τῆς ἐξ οὐρανοῦ χορηγίας,<sup>22</sup> ἀνείς τε ὅτε βούλοιτο<sup>23</sup> καὶ ἀποκλείων<sup>24</sup> πάλιν κατ'<sup>25</sup>  
 15 ἐξουσίαν ὅτε τοῦτο<sup>25</sup> πράττειν ἄμεινον<sup>26</sup> φέτο. ἀλλὰ καὶ τὸ εἰς<sup>27</sup> πολὺν αὐτὸν διαρκέσαι χρόνον ἀπόσιτον,<sup>28</sup> μιᾶς τροφῆς τοῦ ἐγκρυφίου ἐκείνου<sup>29</sup> δλυρίτου ἐν ὁμοιῷ τὴν δύναμιν αὐτοῦ<sup>30</sup> διασώζοντα<sup>31</sup> μέχρις ἡμερῶν τεσσαράκοντα, παρείσθω<sup>32</sup> καὶ τοῦτο<sup>33</sup> ὡς μεῖζον ἥ κατὰ ἀνθρωπον. ἄπορος γάρ τῇ ἀνθρωπίνῃ φύσει τῶν ὑπέρ<sup>20</sup> φύσιν ἡ μίμησις. σιγάσθω δὲ<sup>34</sup> μετὰ τούτων<sup>35</sup> ὃ τε βραχὺς<sup>36</sup> ἐκεῖνος τοῦ ἀλεύρου κέραμος καὶ ὁ τοῦ ἐλαίου καμψάκης· διαρκῶν ἐκάτερος πρὸς τὴν χρείαν ἐν τῇ τῆς τροφῆς χορηγίᾳ, καὶ παντὶ τοῦ λιμοῦ τῷ χρόνῳ<sup>36</sup> συμπαρατείνων<sup>37</sup> τὴν χάριν εἰς<sup>38</sup> ἔτη<sup>39</sup>

1. ἀναλύεται C. 2. ἀπηλῆς C. 3. διὰ A, B, C. 4. τῆς πίστεως add. C. 5. τολμήσωμεν A, B, F; τολμήσομεν C, D. 6. τὸ A. 7. τῷ βίᾳ τῷ om. C 8. τὸ C. 9. ἐπὶ om. E. 10. πυρίνου B, C. 11. διφρίαν A, B, C; διφραφορίαν E. 12. φλογίων C. 13. λίξεως C. 14. ἀποθῆς A. 15. ὅρει E. 16. τε om. A, B. 17. δὲ μᾶλλον add. C. 18. μὴ δ' C, F. 19. τῷ C. 20. λόγῳ C. 21. ἐποιήτω B. 22. χωρηγίας C. 23. βούλεται C. 24. ἀποκλείον C. 25. τοῦ A. 26. ἄμεινον om. C. 27. εἰς τὸ C, D, F. 28. ἀπόσιτον sed ἀβωτον in marg. C. 29. τοῦ add. A, B. 30. ἑαυτοῦ A. 31. διασώζοντος C. 32. παρείσθω C. 33. παρείσθω καὶ τοῦτο om. F. 34. δὲ om. C, F. 35. τούτον D, F. 36. τῷ τοῦ λιμοῦ χρόνῳ A, B, C; τῷ om. F. 37. συμπαρατεῖνον B. 38. εἰς ἔτη τρία καὶ μῆνας ἐξ om. A, B, C. 39. ἔτι F.

believed to live, and for Basil the decree of exile was rescinded by his very enemies, he in nowise having weakened in his opposition because of the threat.

15. Should we presume to ascend even to the lofty Elias in our discourse and to show that our teacher by his own life was like that one in grace? But let no one demand of his human nature the riding on a flaming chariot and the driving of fiery horses and the migration to that which lies above our earthly lot. For not even he remaining within the confines of nature was preserved unharmed in the fire, transforming by divine power into the buoyant and light whatever was heavy and earthly; much less did he make his own word, as it were, a key to the abundance of heaven, opening whenever he would wish and closing again by his own power whenever he thought it better to do so. But also that he himself for a long time persisted without food, preserving his strength on an equal plane for forty days by the single nourishment of that hearth cake, let this too be passed over as being too much for man. For the imitation of things above nature is difficult for human nature. And along with these things let that shallow vessel of meal and that flask of oil be passed over in silence, each sufficient for his need in the supply of his nourishment, and for the whole period of his fasting extending the divine gratuity to

τρία καὶ μῆνας ἔξ. τὰ γὰρ τῆς ἀνωθεν ἐνεργείας θαύματα ἴδιά-  
ζουσαν ἐπὶ τῶν ἕργων ἔχει τὴν δύναμιν. καὶ οὐκ ἄν τις  
εὐλόγιος ἀνθρωπίνη φύσει τὰς τοιαύτας<sup>1</sup> θαυματοποιίας λογίσαιτο.<sup>2</sup>

16. Τίνα οὖν ἐστιν<sup>3</sup> ὅσα τοῦ διδασκάλου ἡμῶν πρὸς τὰ ἐν τῷ  
5 προφήτῃ θεωρούμενα<sup>4</sup> τὴν κοινωνίαν ἔχει; ζῆλος πίστεως, δυσ-  
μένεια κατὰ τῶν ἀθετούντων, ἀγάπη πρὸς τὸν<sup>5</sup> Θεόν, ἐπιθυμία  
τοῦ ὄντως ὄντος<sup>6</sup> πρὸς οὐδὲν τῶν ὑλικῶν ἀπορρέουσα, ζωὴ διὰ  
πάντων ἔξητασμένη, βίος κατέσκληκώς, βλέμμα τῷ τόνῳ τῆς  
10 ψυχῆς συντεινόμενον, σεμνοτης ἀνεπιτήδευτος<sup>7</sup>. ήσυχία λόγου  
ἐνεργεστέρα,<sup>8</sup> φροντὶς περὶ τῶν ἐλπιζομένων, καταφρόνησις τῶν  
όρωμένων, ὁμοτιμία πρὸς πᾶν τὸ φαινόμενον, εἴτε<sup>9</sup> τις<sup>10</sup> τῶν  
ὑπερόγκων ἐν ἀξιώματι τύχοι, εἴτε τῶν ταπεινῶν τε<sup>11</sup> καὶ ἀπερ-  
ριμμένων<sup>12</sup> προφαίνοιτο.<sup>13</sup> ταῦτα ἐστι καὶ τὰ τοιαῦτα ἐν οἷς  
15 μιμεῖται ὁ τοῦ διδασκάλου βίος τὰ τοῦ Ἡλίου θαύματα. εἰ  
δέ τις προφέρει<sup>14</sup> τῶν τεσσαράκοντα ἡμερῶν τὴν ἀστίαν,<sup>15</sup>  
καὶ ἡμεῖς τοῦ διδασκάλου<sup>16</sup> τὴν διὰ παντὸς τοῦ βίου ὀλιγοσι-  
τίαν<sup>17</sup> ἀντιπροσοίσομεν.<sup>18</sup> γειτνιάζει γάρ πως<sup>19</sup> τῷ ἀστίῳ<sup>20</sup> τὸ  
ὀλιγόσιτον καὶ μάλιστα ὅταν τὸ<sup>21</sup> μὲν ἐν<sup>22</sup> ὀλίγῳ γένηται χρό-  
νῳ,<sup>23</sup> τὸ δὲ πρὸς πάντα διαρκέσῃ<sup>24</sup> τὸν βίον. ἄλλως τε κάκει  
20 μὲν<sup>25</sup> ὁ ὀλυρίτης ἐκεῖνος ἐγκρυφίας διεκράτει<sup>26</sup> τοῦ προφήτου τὸν  
τόνον ἔχων τι πάντως ἐν ἑαυτῷ τοιοῦτον, ᾧ<sup>27</sup> συνετηρεῖτο<sup>28</sup> τοῦ  
προσενεγκαμένου τὴν τροφὴν ταύτην ἡ δύναμις. τεκμήριον<sup>29</sup> δὲ  
ὅτι οὐχὶ<sup>30</sup> τῶν ὁμοφύλων τις αὐτῷ σιτοποιήσας τὴν τροφὴν παρε-  
θήκατο,<sup>31</sup> ἀλλ’<sup>32</sup> ἀγγελικῆς παρασκευῆς<sup>33</sup> ἐνεφορήθη. ὅθεν αὐτῷ

1. τοιαύτας E. 2. λογίσοιτο A, B. 3. ὅσα τοῦ διδασκάλου ἐστὶν F.
4. οὖ add. F. 5. τὸν οι. C. 6. ὄντος ὄντως editi. 7. ἀνεπιτίδευτος C.
8. ἐνεργοτέρα A; ἐναργεστέρα E. 9. εἴδε E. 10. τις οι. D. 11. τε οι. B; τις C. 12. ἀπερριμένων F. 13. προφέροιτο A, B; προφή-  
νοιτο C. 14. προσφέρῃ C. 15. νιστείαν C. 16. ἡμῶν add. D, F.
17. ὀλογοσιτέαν F. 18. ἀντιπροσοίσωμεν B, F; ἀντιπροσθήσωμεν C.
19. πως τῷ ἀστίῳ τὸ ὀλιγόσιτον] πρὸς τῷ ὀλιγοσίτῳ τὸ ἀστίον C. 20. ἀποσιτίῳ A. 21. τῷ C. 22. ἐν οι. C. 23. χρόνῳ γένηται A. 24. διαρκέσει B, C. 25. τε μὲν κάκει A, B. 26. διακράτη C. 27. ὃ C.
28. συνετήρει F. 29. τεκμήριον A. 30. οὖ C. 31. παρέθηκεν C. 32. ἀλλὰ C. 33. παρασκευῆς οι. F.

three years and six months. For the wonders of heavenly action possess power in their deeds that is exclusive. And no one with reason would assign such marvels to human nature.

16. What then are those qualities of our teacher which are common with those observed in the prophet? Zeal in faith; enmity against those who break their word; a love for God; a desire for that which truly is, that turns aside to nothing of material things; a life in all things circumspect, a manner of living austere; a countenance attuned to the tone of the soul; unaffected dignity; a silence more effective than speech; a care for the things which are hoped for, a disdain for the things that are seen; a like considerateness for ought that appears before him, whether some one high in dignity should come, or whether someone lowly and despised should appear. These and such things as these are those in which the life of our teacher imitates the wonders of Elias. And if anyone cites the fasting for forty days, we shall cite in turn our teacher's abstemiousness through his whole life. For in a manner abstemiousness resembles fasting and most of all when the one exists for a short time and the other continues through all one's life. And in the former case particularly that hearth-cake preserved the strength of the prophet because it had some quality entirely within itself whereby the strength of him who partook of this nourishment was preserved. And the proof is that no one of his people prepared and served the food, but he took his fill of nourishment prepared by angels; where-

πλήρης τε<sup>1</sup> καὶ ἀδιάπνευστος ἦν ἡ διὰ τῆς τροφῆς ἐκείνης ἐγγυ-  
νομένη τῷ σώματι δύναμις. ἐνταῦθα δὲ οὐδὲν καινοτομηθείσης<sup>2</sup>  
τῆς συνηθείας, μέτρον<sup>3</sup> τῆς τροφῆς ὁ λογισμὸς ἦν<sup>4</sup> τοσούτον  
παρέχων<sup>5</sup> τῷ σώματι οὐχ ὅσον ἡ φύσις ἐβούλετο,<sup>6</sup> ἀλλ’ ὅσον  
5 ὁ τῆς ἐγκρατείας ἐνεκελεύετο<sup>7</sup> νόμος.

17. Ἡ δὲ ἱερωσύνη τοῦ διδασκάλου μιμεῖται τὰ τῆς ἱερωσύνης  
τοῦ προφήτου αἰνίγματα,<sup>8</sup> διὰ τοῦ τρισσεύειν ἐν τῷ λόγῳ τῆς  
πίστεως τὸ οὐράνιον πῦρ πρὸς τὰς ἱερουργίας ἐφελκομένη. πῦρ  
δὲ τὴν τοῦ ἀγίου Πνεύματος δύναμιν καλεῖσθαι πολλαχῆ<sup>9</sup> παρὰ  
10 τῆς<sup>10</sup> Γραφῆς ἐδιδάχθημεν. αὐχμὸν δὲ γῆς ὁ διδάσκαλος οὔτε<sup>11</sup>  
ἔλυσεν, οὔτε<sup>12</sup> ἐπήγαγεν.<sup>13</sup> ἐκεῖ δὲ ὁ μέγας προφήτης πλήξας<sup>14</sup> τῇ  
μάστιγι τῆς ἀνομβρίας τὴν γῆν, ὁ αὐτὸς καὶ<sup>15</sup> ἰατρὸς τοῦ τραύ-  
ματος γίνεται ἐφάμιλλον τῇ ἀλγηδόνι τῆς μάστιγος τὴν ἐκ τῆς  
θεραπείας ἄνεσιν αὐτοῖς<sup>16</sup> χαριζόμενος. εἰ δὲ χρή τι<sup>17</sup> καὶ πρὸς  
15 τοῦτο τοῦ<sup>18</sup> καθ’ ἡμᾶς Ἡλίου θαῦμα εἰπεῖν. θείᾳ βουλήσει τῆς  
τοιαύτης<sup>19</sup> ποτὲ συμφορᾶς ἀπειληθείσης καὶ ξηροῦ παντὸς τοῦ  
χειμερίου καιροῦ παραδραμόντος καὶ μηδεμᾶς καρπῶν ὑποφαινο-  
μένης ἐλπίδος, τότε<sup>20</sup> προσπεσὼν τῷ Θεῷ ὁ διδάσκαλος μέχρι  
τῆς ἀπειλῆς τὸν φόβον ἔστησεν λιταῖς<sup>21</sup> τὸ Θεῖον ἴλεωσάμενος  
20 καὶ λύσας διὰ προσευχῶν<sup>22</sup> τὴν τῆς ἀνομβρίας κατήφειν. ἀλλὰ  
καὶ τῆς τοῦ λιμοῦ παραμυθίας<sup>23</sup> ἦν ἐπὶ μιᾶς ἐνεδείξατο χή-  
ρας ὁ μέγας Ἡλίας ἔχει τι<sup>24</sup> καὶ ὁ καθ’ ἡμᾶς βίος ἐπὶ<sup>25</sup> τοῦ  
διδασκάλου ὄμοιόμα. λιμοῦ γάρ ποτε χαλεποῦ<sup>26</sup> καταπονοῦντος

1. τε om. A, B. 2. κενοτομηθείσης B, C; καινοτομιθείσης F. 3. μέτρῳ  
C. 4. ἦν om. C. 5. παρίσχων C. 6. ἐβούλετο om. C. 7. δικελεύετο  
D. 8. αἰνίγμα C. 9. δύναμιν καλεῖσθαι πολλαχῆ] δύναμιν πολλαχῆ καλεῖ-  
σθαι A, B; καλεῖσθαι δύναμιν πολλαχῶν C; καλεῖσθαι δύναμιν πολλαχῆ F.
10. θείας add. C. 11. οὖδε C. 12. οὖδε C. 13. ἐπίγαγεν C. 14.  
Ἡλίας ἐκπαιδεύσαι D; Ἡλίας ἐκπαιδεύσας F. 15. καὶ om. B, C. 16.  
αὐτοῖς ἄνεσιν C. 17. τι om. C. 18. τοῦτο τοῦ] τὸ τοιοῦτον τοῦ D, F.  
19. τῆς τοιαύτης] τῆς αὐτῆς D, F. 20. τότε . . . ἀπειλῆς (l. 18-l. 19.)  
om. C. 21. εὐχαῖς A, B. 22. προσευχῆς A, B, D, F. 23. τὴν . . .  
παραμυθίαν C. 24. τι om. D, F. 25. ἐπὶ τοῦ] τοῦ A, B; τὸ E. 26.  
χαλεποῦ] om. C; χαλεπῶς D, F.

fore the strength which arose in his body through that food was full and inexhaustible. And in the latter case while the order of his life was in nowise altered, reason was the measure of his nourishment, furnishing the body not so much as its nature wished but as the law of self-control urged.

17. And the priesthood of our teacher imitates the mysteries of the priesthood of the prophet, drawing the fire of heaven upon the sacrifices through his trinitizing in defence of the Faith. And often have we learned from Scripture to call the power of the Holy Spirit fire. Our teacher neither lifted nor brought a drought upon the earth. But in his time the great prophet having struck the earth with a scourge of a drought, the same also became a healer of the wounds, granting them relief by his cure commensurate with the suffering of the scourge. And if in reply to this we must mention some marvel of our Elias also: When such a catastrophe was once threatened by the Divine Purpose and all the wintry season had passed by dry and no hope appeared for crops, then our teacher, having prostrated himself before God, checked their fear just at the threat, having propitiated the Divinity with supplications and through prayers having ended the dejection caused by the drought. But something like the relief from the famine which the great Elias furnished in the case of one widow does our age also show in the case of our teacher. For when on a certain occasion a severe famine afflicted both the very city

αὐτήν τε τὴν πόλιν ἐν ᾧ διαιτώμενος ἐτύγχανεν<sup>1</sup> καὶ πᾶσαν τὴν ὑποτελοῦσαν τῇ πόλει χώραν<sup>2</sup> τὰς ἑαυτοῦ κτήσεις ἀποδομενος<sup>3</sup> καὶ εἰς τροφὰς διαμείψας τὰ χρήματα, ὅτε σπάνιον ἦν καὶ τοὺς σφόδρα παρεσκευασμένους<sup>4</sup> τράπεζαν· ἑαυτοῖς παραστή-  
5 σασθαι, διήρκεσεν ἔκεινος ἐν παντὶ τῷ<sup>5</sup> χρόνῳ τοῦ λιμοῦ<sup>6</sup> τρέ-  
φων<sup>7</sup> τούς τε πανταχόθεν συρρέοντας<sup>8</sup> καὶ τὴν νεολέαν<sup>9</sup> παντὸς  
τοῦ δήμου τῆς πόλεως, ὡς καὶ τοῖς τῶν Ιουδαίων παισὶν ἐκ τοῦ  
ἴσου προτιθέναι<sup>10</sup> τῆς φιλανθρωπίας ταύτης<sup>11</sup> τὴν μετουσίαν.<sup>12</sup>

18. Διαφέρει δὲ πάντως οὐδὲν ἢ διὰ καμψάκου τὴν θείαν<sup>13</sup>  
10 ἐντολήν, ἢ διά τυνος ἄλλης ἀφορμῆς ἐκπληρώσαι.<sup>14</sup> ἢ γὰρ παρα-  
μυθία τῶν δεομένων οὐ ζητεῖ<sup>15</sup> τὸ πόθεν, ἄλλὰ πρὸς τὸ<sup>16</sup> γινό-  
μενον βλέπει. εἰ δὲ ἀνωφερὴς ὁ Ἡλίας διὰ πυρὸς<sup>17</sup> ἐγένετο θαυ-  
μαστὸν μὲν καὶ τοῦτο καὶ ὑπὲρ λόγον τὸ<sup>18</sup> θαῦμα. πλὴν οὐκ ἀπό-  
βλητον καὶ τὸ ἔτερον εἶδος τῆς ἐπὶ τὸ ἄνω φορᾶς, ὅταν τις διὰ τῆς  
15 ὑψηλῆς πολιτείας ἀπὸ γῆς<sup>19</sup> εἰς οὐρανὸν ἀνοικίζηται<sup>20</sup> διὰ τοῦ  
Πνεύματος<sup>21</sup> ἄρμα τὰς ἀρετὰς ποιησάμενος. ὅπερ δὴ κατορθῶ-  
σθαι<sup>22</sup> τῷ διδασκάλῳ πᾶς ὁ εὐγνωμόνως τὰ κατ' αὐτὸν ἐξετάζων  
συνθήσεται.

19. Ἀρα<sup>23</sup> χρὴ καὶ τοῦ Σαμουὴλ κατατολμῆσαι τῷ λόγῳ;  
20 ἀλλ' ἐν τοῖς ἄλλοις πᾶσι τῶν πρωτείων τῷ προφήτῃ παραχω-  
ρήσαντες, πρὸς δύο τινὰ τῶν περὶ αὐτοῦ λεγομένων καὶ τὰ περὶ  
τὸν διδάσκαλον ἡμῶν οἰκείως ἔχοντα δείξομεν<sup>24</sup>. θεόσδοτος ἀμφο-  
τέρων<sup>25</sup> ἢ γέννησις ἦν. ὡς γὰρ<sup>26</sup> ἔκεινον ἢ μίτηρ, οὕτω καὶ

1. ἔτυχε D, C; ἔντυχεν F. 2. χώραν τῇ πόλει A, B, D, F; αὐτῇ χώραν C. 3. ἀποδόμενος F. 4. παρεσκευασμένους F. 5. τῷ om. C. 6. τορφῆς add. E. 7. διατρέφων C. 8. ἐπιρρέοντας C. 9. νεολέαν B; νεόλεκτον C; νεολαίαν D, F. 10. προτιθέναι] προτιθεῖναι A; προσθῆναι B; πρὸς τεθῆναι C; προθεῖναι D; προθῆναι F. 11. ταύτης om. A, B, C. 12. τὸν ἔλεον C. 13. θείαν om. A, B. 14. πληρῶσαι B. 15. ζητῆ C. 16. τὸ πρὸς C. 17. διὰ πυρὸς om. editi, E; ἀνωφερὴς διὰ πυρὸς ὁ Ἡλίας F. 18. τὸ om. F. 19. ἑαυτὸν add. F. 20. ἀνοικίζη D; ἀνοικίζει F. 21. διὰ τοῦ Πνεύματος ἀνοικίζηται A, B. 22. κατωρθῶσθαι editi, D, E. 23. ὅτι add. C; τι add. D, F. 24. δείξωμεν B, C, F. 25. ἀμφοτέροις C. 26. ὥσπερ C.

in which he happened to be living and all the land which was tributary to the city, selling his possessions and having changed the money into food, when it was rare even for those who were very well supplied to prepare a meal for themselves, he continued during the whole period of the famine to support both those who came together from all sides and the youths of every deme of the city; so that truly he even afforded the enjoyment of this benefaction equally to the children of the Jews.

18. But it makes no difference at all whether one fulfills the divine ordinance through a flask or some other means. For the relief of the needy seeks not the source but has an eye to what is being accomplished. And if Elias was borne on high by fire, this indeed is marvelous and a wonder beyond description; yet that other form of motion upwards is not to be cast aside, whenever anyone through sublime living is removed from earth to heaven, having made his virtues a chariot through the Spirit. Now, that this very thing was accomplished by our teacher, everyone, who examines his acts understandingly, will conclude.

19. Ought I to hazard even Samuel in my discussion? Yet, after we have yielded first honors to the prophet in all other respects, we shall show with reference to two of the characteristics mentioned of him that these are also the possession of our teacher. The birth of both was a gift from God. For just as his mother gave

τοῦτον ἔξι αἰτήσεως θείας ὁ πατὴρ<sup>1</sup> ἐτεκνώσατο. καὶ ἀρρωστίᾳ ποτὲ συσχεθέντος ἐπιθανατώ ἔτι ἐν τῷ<sup>2</sup> νέῳ τῆς ἡλικίας, εἶδεν ὁ πατὴρ ἐπιφανέντα αὐτῷ κατὰ τὴν ἐνύπνιον ὅψιν τὸν Κύριον<sup>3</sup> τὸν ἐν τῷ Εὐαγγελίῳ τὸν<sup>4</sup> παῖδα τῷ βασιλικῷ 5 χαρισάμενον, κακένα<sup>5</sup> εἰπόντα πρὸς τοῦτον<sup>6</sup> ἄτη<sup>7</sup> πρὸς ἐκείνον εἰπεν ὁ Κύριος · δτι<sup>8</sup> Πορεύου, οἱ νιός σου ζῆ. οὖν τὴν πίστιν<sup>9</sup> καὶ αὐτὸς μιμησάμενος τὸν αὐτὸν ἐπὶ τῇ πίστει καρπὸν ἐκομίσατο τὴν τοῦ νιοῦ σωτηρίαν ἐκ τῆς φιλανθρωπίας τοῦ Κυρίου<sup>10</sup> δεξάμενος.<sup>11</sup> ἐν μὲν δὴ τοῦτο τοῖς θαύμασι τοῦ Σαμουὴλ ἀνατίθεμεν·<sup>12</sup> ἐτε- 10 ρον δὲ δτι τὸ εἶδος τῆς ἱερουργίας τὸ αὐτὸ τοῦ δύο διεσπουδάσθη.<sup>13</sup> εἱρηνικὰς γὰρ<sup>14</sup> προσήγαγον<sup>15</sup> ἀμφότεροι τῷ Θεῷ<sup>16</sup> τὰς θυσίας ὑπὲρ τῆς τῶν πολεμίων ἀναιρέσεως ἱερουργοῦντες, οἱ μὲν ἐπὶ τῇ καταλύσει τῶν αἰρέσεων, οἱ δὲ κατὰ τῶν ἀλλοφύλων τοῦτο ποιῶν.

15 20. Μωϋσῆς δὲ ὁ μέγας κοινὸν πρόκειται πᾶσι τοῖς πρὸς ἀρετὴν ὄρωσιν<sup>17</sup> ὑπόδειγμα· καὶ οὐκ ἄν τις πλημμελοίη<sup>18</sup> τοῦ ἰδίου βίου σκοπὸν τὴν ἀρετὴν τοῦ νομοθέτου ποιούμενος. οὐκοῦν ἀνεπιφθονον πάντως ἀν<sup>19</sup> εἴη δεῖξαι τὸν διδάσκαλον ἡμῶν, ἐν οἷς οἵσ<sup>20</sup> τε ἦν, τὸν νομοθέτην ἐπὶ τοῦ βίου μιμούμενον.<sup>21</sup> ἐν τίσι<sup>22</sup> 20 τοίνυν ἡ μίμησις ἦν; ἄρχουσά τις τῶν Αἰγυπτίων εἰσποιησαμένη τὸν Μωϋσέα<sup>23</sup> παιδεύει τὴν ἐγχώριον παίδευσιν, οὐκ ἀποστάντα<sup>24</sup> τοῦ μητρώου μαζοῦ ἔως<sup>25</sup> ἔδει<sup>26</sup> τὴν πρώτην ἡλικίαν τῇ τοιαύτῃ τροφῇ τιθηνήσασθαι. τοῦτο καὶ τῷ διδασκάλῳ<sup>27</sup> μαρ-

1. πῶς γεννάται ὁ ἄγιος βασίλειος in marg. C. 2. ἐν τῷ om. A. 3. Κύριον om. E. 4. τὸν παῖδα τῷ βασιλικῷ χαρισάμενον] τῷ βασιλικῷ χαρισάμενον τὸν νιόν A, B. 5. κακένο B. 6. πρὸς τοῦτον] πρὸς αὐτὸν C, F; πρὸ αὐτὸν D. 7. ὁ A, B. 8. δτι om. C. 9. πίστην C. 10. τοῦ δεσπότου F. 11. ἐκ δεξάμενος A, B. 12. ἀνατίθαιμεν C. 13. συνεσπουδάσθη editi, E, F. 14. γὰρ om. editi, B. 15. ἀμφότεροι προσήγαγον C; ἀμφότεροι προσῆγον D, F. 16. τῷ θεῷ om. A, B. 17. πρὸς ἀρετὴν ὄρωσιν] ὄρωσιν πρὸς ἀρετὴν A, B; κατὰ ἀρετὴν ὄρωσιν C. 18. πλημμελοίει F. 19. ἀν om. editi E. 20. οἷον C, D. 21. μιμούμενος B. 22. τήσι C. 23. Μωϋσέα D, E, F. 24. ἀποστήσαντα D; ἀποστήσασα F. 25. ὡς C. 26. εἰς D, F. 27. δοκεῖ καὶ add. F.

birth to the one as result of a petition to God, so the father begot the other after a petition to God. And when once he was seized with a sickness unto death while still in the youth of his age, the father while asleep saw the Lord appear to him in the vision of a dream, who in the Gospel restored the son to the Ruler; and it addressed those words to him which the Lord spoke to the Ruler, "Go thy way. Thy son liveth." And he himself by imitating that faith obtained the same reward for his faith, having received the safety of his son through the benevolence of the Lord. Now this one event we compare with the wonders of Samuel: and another, namely, that the same form of sacrifice was zealously accomplished by the two. Both offered victims of peace to God, sacrificing for the destruction of the enemy; the one, for the dissolution of heresies; and the other, acting likewise for the expulsion of the Philistines.

20. And the great Moses is set forth as a common example for all those who look to virtue; and one could not err, should he make the virtue of the lawgiver the aim of his own life. Therefore, it surely would be without reproach to show that in what he was able, our teacher imitated the lawgiver in his life. In what then was the imitation? A certain princess of the Egyptians having adopted Moses trained him in the education of her land; though he did not leave the breasts of his mother as long as his early age needed to be sustained by such nurture. This also truth

τυρεῖ<sup>1</sup> ἡ ἀλήθεια. ἀνατρεφόμενος γὰρ ὑπὸ τῆς ἔξω σοφίας ἀεὶ τοῦ μαζοῦ τῆς Ἐκκλησίας εἴχετο, τοῖς ἐντεῦθεν διδάγμασι τὴν ψυχὴν αὔξων καὶ ἀδρυνόμενος. ἡρνήσατο μετὰ ταῦτα ὁ Μωϋσῆς τῆς ψευδωνύμου μητρὸς τὴν σεσοφισμένην συγγένειαν. οὐδὲ οὗτος<sup>2</sup> 5 παρέμεινεν ἐπιπολὺ νομίζεσθαι τοῦτο φῶ ἐπηγχύνετο.<sup>3</sup> πᾶσαν γὰρ τὴν ἐκ τῶν ἔξωθεν λόγων δόξαν ἀποσεισάμενος ὥσπερ τὴν βασιλείαν<sup>4</sup> ἐκεῖνος, πρὸς τὸν ταπεινὸν ἀπηντομόλησε βίον, καθάπερ καὶ<sup>5</sup> τοὺς Ἐβραίους ὁ Μωϋσῆς<sup>6</sup> προτιμοτέρους<sup>7</sup> τῶν Αἰγυπτίων θησαυρῶν ἐποιήσατο.<sup>8</sup> τῆς δὲ φύσεως ἐφ' ἔκάστου 10 τὸ ἔαυτῆς ἐνεργούσης, ἔκάστου γὰρ ἡ σάρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, οὐδὲ οὗτος ἐκτὸς ἦν τῆς τοῦ Αἰγυπτίου λογισμοῦ μάχης, ἦν ἐπῆγε τῷ καθαρεύοντι· ἀλλὰ συμμαχῶν τῷ βελτίου, νεκρὸν ἐποίει<sup>9</sup> τὸν κακῶν τῷ Ἐβραίῳ ἐπεγειρόμενον. Ἐβραῖος ἦν<sup>10</sup> δὲ λογισμὸς ὁ ἐκκεκαθαρμένος<sup>11</sup> καὶ ἀμόλυντος. ὁ γὰρ 15 διὰ τοῦ νεκρῶσαι τὰ ἐπὶ τῆς γῆς μέλη τῇ ψυχῇ συμμαχῶν μιμεῖται τοῦ Μωϋσέως τὴν ἀριστείαν ἦν κατὰ τοῦ Αἰγυπτίου ἐνήργησεν. παραδραμένην δὲ προσήκει τὰ πολλὰ τῆς ἱστορίας ὡς ἀν μὴ πολὺν ὄχλον ἐπάγοι<sup>12</sup> τῇ ἀκοῇ, τὸ<sup>13</sup> πάντα δι' ἀκριβείας θέλειν<sup>14</sup> ἐκτίθεσθαι ὅσα τε ἐπὶ<sup>15</sup> Μωϋσέως ὁ λόγος κατέχει καὶ 20 ἐν οἷς ἐγένετο τοῦ διδασκάλου ἡ πρὸς τὸν νομοθέτην ὁμοίωσις.<sup>16</sup>

21. Κατέλιπε τὴν Αἰγυπτον μετὰ τὸν θάνατον τοῦ Αἰγυπτίου ὁ Μωϋσῆς<sup>17</sup> καὶ πολὺν ἐν τῷ μέσῳ διῆγεν χρόνον<sup>18</sup> ἐφ' ἔαυτοῦ ἰδιάζων. κατέλιπε καὶ οὗτος τοὺς ἐν ἄστει θορύβους καὶ τὰς ὄλικὰς ταύτας<sup>19</sup> πειρηχήσεις, καὶ ἦν ἐπὶ τῆς ἐσχατιᾶς 25 προσφιλοσοφῶν<sup>20</sup> τῷ Θεῷ. κατελάμφθη τῷ φωτὶ διὰ τῆς βάτου ἐκεῖνος. ἔχομέν τι συγγενὲς τῆς ὄπτασίας ταύτης<sup>21</sup> καὶ ἐπὶ τού-

1. μαρτυρῆ C. 2. οὗτως B. 3. ᾧ ἐπηγχύνετο] ἐπαισχυνόμενος C. 4. βασιλῖδα A, F. 5. καὶ καθάπερ B. 6. Μωσῆς C. 7. προτιμωτέρους C. 8. ἐμποιησάμενος C. 9. ποιεῖ B, C, D. 10. ἦν om. editi C, E; ἀντὶ τοῦ ἦν ποτὲ add. in marg. C. 11. ἐκκαρθαμένος B; κεκαθαρμένος C; τε add. D, F. 12. ἐπαγάγη B; ἐπάγη D, F. 13. ὁ A, B. 14. θέλων A, B. 15. τε ἐπὶ] περὶ τοῦ A, B. 16. ὁμοίοσις C. 17. Μωσῆς editi. 19. χρόνον ἐν τῷ μέσῳ διῆγεν A, B. 19. ταύτης C. 20. φιλοσοφῶν C. 21. τῇ ὄπτασίᾳ ταύτῃ A, B, C, D.

testifies for our teacher. For though nourished by pagan learning, he always clung to the bosom of the Church, strengthening and maturing his soul with teachings therefrom. Afterwards Moses denied the spurious relation of his falsely called mother. And he did not continue for long to hold in honor that of which he was ashamed. For having shaken off all the glory of profane science just as the former did the kingly office, he withdrew to the lowly life; just as Moses held even the Hebrews preferable to the treasures of Egypt. And since nature in each one performs its own function—for the flesh of each lusteth against the spirit—not even this one was exempt from a struggle against Egyptian learning, a struggle which he waged for that which purifies; but allying himself with the better, he made a corpse of that which evilly incited the learning of the Hebrews. And it was Hebrew learning which became purified and undefiled. For he, who through mortification of the members which are upon earth aids the soul, imitates the valor of Moses which he worked against the Egyptians. But it is proper to pass over most of the story, that the desire to set forth all things in detail—as many as the story of Moses contains and in what respect a likeness existed between our teacher and the lawgiver—may not bring much discomfort to the hearer.

21. Moses left Egypt after the death of the Egyptian and meanwhile spent much time living by himself in retirement. This one also left the turmoils of the city and this worldly circumstance, and was wont in the most secluded region to philosophize with God. The former was illumined by a light in the bush. We are able to speak of something akin to this vision in the case of

του εἰπεῖν · ὅτι νυκτὸς οὕσης γίνεται<sup>1</sup> αὐτῷ φωτὸς ἔλλαμψις<sup>2</sup> κατὰ τὸν οἶκον προσευχομένῳ · ἄϋλον δέ τι τὸ<sup>3</sup> φῶς ἦν ἐκεῖνο<sup>4</sup> θείᾳ δυνάμει καταφωτίζον τὸ οἴκημα, ὑπ'<sup>5</sup> οὐδενὸς πράγματος ὑλικοῦ ἔξαπτόμενον. σώζει τὸν λαὸν ὁ<sup>6</sup> Μωϋσῆς<sup>7</sup> 5 ἐκ τοῦ τυράννου ρύσαμενος. μαρτυρεῖ τὰ ἵσα τοῦ<sup>8</sup> καθ' ἡμᾶς νομοθέτου<sup>9</sup> ὁ λαὸς οὗτος, οὐδὲ διὰ τῆς ἱερωσύνης<sup>10</sup> πρὸς τὴν ἐπαγγελίαν τοῦ Θεοῦ καθηγήσατο. καὶ τί χρὴ τὰ καθ' ἔκαστον λέγειν, ὅσους<sup>11</sup> διήγαγε<sup>12</sup> καὶ οὗτος διὰ τοῦ ὕδατος,<sup>13</sup> ὅσους διὰ τοῦ λόγου τὸν στύλον τοῦ πυρὸς ἐδαδούχησεν, ὅσους τῇ 10 τοῦ Πνεύματος νεφέλῃ<sup>14</sup> διέσωσεν, ὅσους ἔθρεψε τῇ οὐρανίᾳ<sup>15</sup> τροφῇ, ὅπως ἐμιμεῖτο<sup>16</sup> τὴν πέτραν ἥ<sup>17</sup> ποτε τῷ ξύλῳ ἀνεστομάθη<sup>18</sup> τὸ ὕδωρ,<sup>19</sup> τουτέστιν, ἥ<sup>20</sup> ποτε ὁ τοῦ σταυροῦ τύπος τοῦ στόματος ἔθιγεν, ὅπως ἐπότιζε τοὺς διψῶντας τοῦ ὕδατος ἐκείνου<sup>21</sup> τῷ πλήθει τῆς ἐπιρροῆς τὰς ἀβύσσους μιμούμενος, οἵαν μαρτυρίου<sup>22</sup> 15 σκηνὴν καὶ σωματικῶς μὲν ἐν τῷ προαστείῳ κατεσκευάσατο, τοὺς πτωχοὺς τῷ σώματι πτωχοὺς τῷ πνεύματι διὰ τῆς ἀγαθῆς διδασκαλίας εἶναι ποιήσας, ὥστε αὐτοῖς γενέσθαι<sup>23</sup> μακαριστὴν τὴν πτωχείαν τῆς ἀληθινῆς βασιλείας προξενοῦσαν τὴν χάριν; σκηνὴν δὲ ἀληθῆ<sup>24</sup> πρὸς τὴν τοῦ Θεοῦ κατοίκησιν τὴν ἔκάστου<sup>25</sup> 20 ψυχὴν ἐδημιούργει τῷ λόγῳ, καὶ στύλους τινὰς ἐν αὐτῇ κατασκευάζων<sup>26</sup> · λογισμοὺς λέγω τοὺς στύλους<sup>27</sup> τοὺς τὸ ἐπίπονον τῆς ἀρετῆς ὑπερείδοντας · καὶ λουτῆρας ὡσαύτως πρὸς τὸ ἐκπλύνειν τῆς ψυχῆς τὰ μιάσματα, τῷ ἐκ τῶν ὀφθαλμῶν ὕδατι τὸν μολυσμὸν<sup>28</sup> ἀποκλύζοντας. ὅσας λυχνίας ἐνετίθει<sup>29</sup>

1. γίνεται ομ. E. 2. ἔλαμψις C. 3. τὸ ομ. C. 4. ἦν ἐκεῖνο] ἦν ἐκείνῳ C; ἐκεῖνο E; ἐκεῖνο ἦν F. 5. ὑπ' ομ. C, D, F. 6. ὁ ομ. A, B. 7. Μωϋσῆς editi, A, B, C, D, E. 8. τῷ A, B, C, F. 9. νομοθέτην A; νομοθέτη B; νομοθέτι C; νομοθέτη F. 10. ἱερωσύνη C. 11. δὲ add. D. 12. ἤγαγε D. 13. διὰ τοῦ ὕδατος ομ. D. 14. τῇ νεφέλῃ τοῦ Πνεύματος A, B. 15. οὐρανίῳ F. 16. ἐμιμήσατο C. 17. εἰ A, D. 18. ἀναστομάθη A; ἀνεστομάθη C; ἀπεστομάθη D, F. 19. τὸ ὕδωρ] ὕδωρ ἐκκλύσασα C. 20. εἰ A, D, F. 21. ἐκείνου ομ. A, B. 22. γενέσθαι αὐτοῖς C. 23. ἀληθινὴν C. 24. κατασκευάζειν C. 25. τοὺς στύλους ομ. C. 26. λογισμὸν D. 27. ἐπετίθει C.

the latter also: that when it was night there came upon him praying in the house the glow of a light; and that light was something immaterial, illuminating his room by divine power, suspended from no material thing. Moses saved his people, delivering them from tyranny. This people bear witness to the like in our lawgiver, by whose priesthood they were restored to the promise of God. Why should we mention every individual incident, how many he too led through the water; to how many by his preaching be bore the pillar of fire, how many he saved by the cloud of the Spirit; how many he fed with heavenly nourishment; how he imitated the rock, where once with a rod a spring of water was opened, that is, where once the blow of a pale struck a cleft; how he gave to drink of that water to the thirsty, in the abundance of the stream imitating the abysses; what a tabernacle of testimony even as regards the body he provided outside the city, having made those who were poor in body, poor in spirit by his good teaching, so that their poverty became for them most blessed since it achieved the grace of the true kingdom? And he made the soul of each a true tabernacle for the abode of God by his preaching, furnishing even pillars within it. I call pillars the reasons which support labors of truth; and likewise ablution basins for the washing away the stains of the soul, cleansing away the defilement with water from the eyes. How many lampstands did he place in the soul of each,

τῇ ἑκάστου ψυχῇ, καταφωτίζων τῷ λόγῳ<sup>1</sup> τὰ κρύφια. οἱα<sup>2</sup> τὰ<sup>3</sup> τῶν προσευχῶν θυμιατήριά τε καὶ θυσιαστήρια<sup>4</sup> κατεσκεύασεν<sup>5</sup> ἐκ καθαροῦ καὶ ἀδόλου χρυσίου, τουτέστιν, ἐξ ἀληθινῆς τε<sup>6</sup> καὶ καθαρᾶς διαθέσεως, οὐ μηδὲν ὁ βαρὺς τῆς κενοδοξίας<sup>7</sup> μόλυβδος<sup>8</sup> 5 τὴν λαμπτηδόνα τῶν γινομένων ἡμαύρωσεν. τί δεῖ<sup>9</sup> λέγειν τὴν μυστικὴν κιβωτὸν, οἵαν ἑκάστῳ<sup>10</sup> ἐτεκτήνατο,<sup>11</sup> τὰς πλάκας τῆς διαθήκης<sup>12</sup> τὰς τῷ θεῷ δακτύλῳ ἐγγεγραμμένας ἐντιθεὶς τῇ ψυχῇ; λέγω δὲ ταῦτα πρὸς ἐκεῖνο<sup>13</sup> βλέπων, ὅτι τὴν ἑκάστου καρδίαν ἐποίει κιβωτὸν<sup>14</sup> περιεκτικὴν τῶν πνευματικῶν μυστη- 10 ρίων, γραπτὸν ἔχουσαν τὸν νόμον διὰ τῶν ἔργων καταγραφό- μενον τῇ ἐνεργείᾳ τοῦ Πνεύματος, οὕτω γάρ ὁ δάκτυλος τοῦ Θεοῦ ἐρμηνεύεται· ἐν ᾧ καὶ τῆς ἱερωσύνης ἡ ράβδος ἀεὶ τὸν ἕδιον καρπὸν ἐξήνθει διὰ τῆς μετουσίας τῶν ἀγιασμάτων ἀνα- βλαστάνουσα· καὶ ἡ στάμνος οὐκ ἐκενοῦτο τοῦ μάννα.<sup>15</sup> τότε γάρ 15 κενὸν<sup>16</sup> γίνεται<sup>17</sup> τῆς ψυχῆς τὸ ἀγγεῖον τῆς οὐρανίας<sup>18</sup> τροφῆς, ὅταν ἀμαρτία παρεμπεσοῦσα<sup>19</sup> τὴν ἐπιρροὴν τοῦ μάννα κωλύσῃ.<sup>20</sup> μάννα δέ ἐστιν ἄρτος οὐράνιος.<sup>21</sup>

22. Τί χρὴ λέγειν ὅπως δὶ’ ἀκριβείας<sup>22</sup> τὴν ἱερατικὴν στολὴν αὐτός τε περιετίθετο καὶ κατεκόσμει τοὺς ἄλλους τῷ καθ’ ἑαυτὸν 20 ὑποδείγματι, ἀεὶ φέρων τὸν ἐπὶ τοῦ στήθους<sup>23</sup> κόσμον, φῶνομα λογείον<sup>24</sup> τε καὶ δήλωσις καὶ ἀλήθεια; ἀπάντη παρίημι<sup>25</sup> τοῦ φιλοποιωτέροις κατὰ τὴν τροπικὴν σημασίαν ἐφαρμόζειν τῷ διδασκάλῳ· δὶ’ ὧν αὐτός τε<sup>26</sup> τοιοῦτος ἦν καὶ τοῖς ἄλλοις ἐκοινώ- 25 νει<sup>27</sup> τοῦ κόσμου. πολλάκις ἔγνωμεν αὐτὸν καὶ ἐντὸς τοῦ γνόφου γενόμενον, οὐ ἦν ὁ Θεός. τὸ γάρ τοῖς ἄλλοις ἀθεώρητον, ἐκείνῳ

1. τοῦ λόγου C, D, F. 2. ὅσα D, F. 3. τὰ om. A, B. 4. τε καὶ θυσιαστήρια] τε καὶ θυμιαστήρια A; om. C, D, F. 5. κατεσκεύαζεν A, B, C. 6. ἀληθινῆς τε] ἀληθινῆς καρδίας C. 7. καινοδοξίας A. 8. μόλιβδος A, B, E. 9. δῇ C. 10. οἴλον ἑκάστῳ] ἦν C. 11. ἐτεκτείνατο A, B; ἐνετεκτήνατο D, F. 12. διαθίκης. 13. ἐκείνῳ C. 14. κιβωτὸν ἐποίει C. 15. τοῦ μάννα οὐκ ἐκενοῦτο C. 16. καινὸν A, B. 17. γίνεται om. A, B. 18. οὐρανίον C. 19. παραπέμπουσα D. 20. κωλύσει F. 21. οὐράνιος ἄρτος D. 22. ἀκριβείας C. 23. στήθους C. 24. λόγιον C, D, F. 25. παρείημι C. 26. τε om. A. 27. ἐκοινώμι C.

lighting up its secrets with his preaching? What censers and altars of prayer did he establish of pure and unalloyed gold, that is, of a genuine and unadulterated composition, the brilliance of whose products the heavy lead of vanity did not make dull? What must we say of the mystic ark, what sort he fashioned in each, placing in their souls the tables of the covenant written with the finger of God? And this I mean, as I look thereon, that he made the heart of each an ark containing the spiritual mysteries, having the written law inscribed by works through the operation of the Spirit—for so is the finger of God interpreted; in which too the rod of the priesthood was ever sending forth its own fruit, flourishing through the participation in holiness; and the vessel was never empty of manna. For then does the vessel of the soul become empty of heavenly nourishment when sin falling upon it prevents the flow of manna. And manna is heavenly bread.

22. Why need I say how circumspectedly he himself put on the sacerdotal robe and made others ready by his own example, ever wearing upon his breast that decoration whose name is the Rational and Revelation and Truth. All these things I leave to the more diligent to apply to our teacher in a figurative sense; by which things he himself became such and he shared the ornament with others. Many times we perceived that he also was in the dark cloud wherein was God. For what was invisible to others, to him

ληπτὸν ἐποίει ἡ μυσταγωγία τοῦ Πνεύματος, ὡς δοκεῖν ἐντὸς τῆς περιοχῆς εἶναι<sup>1</sup> τοῦ γνόφου φῶν ὁ περὶ<sup>2</sup> τοῦ<sup>3</sup> Θεοῦ λόγος ἐναποκρύπτεται, πολλάκις ἀντέστησεν<sup>4</sup> ἑαυτὸν τοῖς Ἀμαληκίταις ὅπλῳ χρησάμενος τῇ προσευχῇ. οὐ τὰς χεῖρας ἐπαιρούντος ὁ  
 5 ἀληθινὸς Ἰησοῦς κατηγωνίζετο τὸν πολέμιον<sup>5</sup>. πολλῶν κατὰ τὸν Βαλαὰμ ἔκεινον γοήτων<sup>6</sup> τὰς μαγγανείας<sup>7</sup> διέλυσεν.<sup>8</sup>  
 οὐ οὐχὶ<sup>9</sup> τοῦ ἀληθινοῦ λόγου<sup>10</sup> ἀκούοντες, ἀλλὰ τῇ ὄνδρει<sup>11</sup> διδασκαλίᾳ<sup>12</sup> τῶν δαιμόνων<sup>13</sup> πειθόμενοι ἀνενέργητον εἶχον εἰς  
 10 κακίαν τὸ στόμα<sup>14</sup> τῆς τοῦ διδασκάλου εὐχῆς<sup>15</sup> εἰς εὐλογίαν τὴν κατάραν μετατιθείσης.<sup>16</sup> ταῦτα δὲ παρ' ἡμῶν<sup>17</sup> λέγεται δι'  
 ἐπιδρομῆς τε καὶ συντομίας· ἐφαρμόσει<sup>18</sup> δὲ τῇ ἀληθείᾳ τῶν γεγονοτῶν τὰ καθ' ἔκαστον ὁ μὴ ἀγνοῶν τοῦ Ἀγίου τὸν βίον,  
 15 δοι διὰ φαρμακείας<sup>19</sup> τε καὶ γοητείας ἐπιβουλὰς κατά τινων συσκευάσαντες<sup>20</sup> ἀπρακτὸν ἔσχον<sup>21</sup> τὴν πονηρίαν, μὴ συγχωρηθέντες ὑπὸ τῆς τοῦ διδασκάλου πίστεως προαγαγεῖν τὸ κακὸν εἰς τελείωσιν. ἀλλὰ πάντα τὰ<sup>22</sup> διὰ μέσου καταλιπὼν<sup>23</sup> τοῦ τέλους ἀμφοτέρων ἐπιμνησθήσομαι.

23. Ἐφῆκε μὲν τὸν βίον ἔκάτερος· μηνημόσυνον δὲ τῆς ἴδιας περὶ τὴν σάρκα σχέσεως οὐθέτερος<sup>24</sup> αὐτῶν τῷ βίῳ<sup>25</sup> κατέλιπεν.<sup>26</sup> οὔτε 20 γάρ Μωϋσέως τάφος εὑρίσκεται, οὔτε οὗτος περιουσίᾳ τινὶ ὑλικῇ ὑπεχώσθη.<sup>27</sup> ἀλλ' ὁμοῦ τε<sup>28</sup> παρῆλθε τὸν βίον καὶ συμπαρῆλθεν αὐτῷ πάντα δι' ὧν ὁ βίος τῶν ἀνθρώπων ἔχει τὴν σύστασιν,

1. εἶναι τῆς περιοχῆς Α, Β, Σ. 2. φῶν ὁ περὶ] φῶν ὁ παρὰ Α, Β; ὡς περὶ Σ.  
 3. τοῦ ομ. Σ. 4. ἀνέστησεν Ε. 5. κατηγωνίζετο τὸν πολέμιον] κατηγωνίζετο τῶν πολεμίων editi, Δ; κατηγωνίζετο τὸν πόλεμον καὶ Σ; τῶν πολεμίων κατηγωνίζετο Ε. 6. γοήτων ομ. Α, Β, Σ. 7. μαγγανίας Φ.  
 8. τὰς μαγγανείας διέλυσεν τῶν γοήτων Ε. 9. οὐ Ε. 10. λόγου ομ. Σ.  
 11. ὄνδρη Β, Φ; ὄνφ Σ. 12. ἀκούοντες add. Β. 13. τῶν δαιμόνων ομ. Β. 14. εἰς κακίαν τὸ στόμα εἶχον Ε. 15. εὐχῆς Σ. 16. τὴν κατάραν εἰς εὐλογίαν μετατιθείσης Δ. 17. μὲν add. Δ. 18. ἐφαρμόσει Α. 19. φαρμακίας Σ. 20. σκενάσαντες Α. 21. ἔσχον Σ. 22. τὰ ομ. Δ. 23. καταλιπὼν Σ. 24. οὐθάτερος Σ; οὐδὲ ἔτερος Δ, Φ. 25. τῷ βίῳ ομ. Σ.  
 26. καταλέλοιπεν Σ. 27. ὑπεχώσθη ὑλικὴ Σ; ὑλικῆ ομ. Φ. 28. τε ομ. Σ.

the initiation into the mysteries of the Spirit made visible, so that he seemed to be within the compass of the dark cloud in which knowledge about God was concealed. Many times he arrayed himself against the Amalecites, using prayer as his shield. And when he raised his hands, the true Jesus conquered His enemy. He put an end to the witchcraft of the many sorcerers of that Balaam; who, not listening to the true word but obeying the ass-like doctrines of demons, kept their mouths ineffectual towards wickedness, since the prayer of our teacher placed a curse upon their fine words. But these things are mentioned by us cursorily and summarily; and he who is not ignorant of the life of our saint will apply them individually to the truth of the facts; how many through poison and sorcery, having prepared plots against some, had their wickedness ineffectual, not being permitted by the faith of our teacher to bring their evil to completion. But leaving aside all that happened meantime, I shall recall the end of both.

23. Each departed the world, but neither left the world a memorial of his relation to the flesh. For a tomb of Moses is not found, nor was this one buried with any material lavishness; but at the same time both he passed through life, and all things through which the life of men has its substance passed with him, so that

ώς μηδὲν εύρεθῆναι τοῦ ἀνδρὸς ὑλικὸν μνημεῖον<sup>1</sup> ἐκ τῆς τῶν ὑπολειφθέντων περιουσίας<sup>2</sup> καταχωνύον<sup>3</sup> αὐτοῦ τὴν πρὸς τὸ κρείττον ὑπόληψιν. ὥσπερ ἐπὶ<sup>4</sup> τοῦ Μωϋσέως<sup>5</sup> ἡ ἱστορία<sup>6</sup> λέγουσα τοῦτο,<sup>7</sup> ὅτι οὐχ εύρεθη αὐτοῦ τάφος ἔως τῆς σήμερον 5 ημέρας. εἰ οὖν τοιοῦτος ἀπὸ<sup>8</sup> τοῦ λόγου ἡμῖν<sup>9</sup> ἀναδέδεικται<sup>10</sup> ὁ Μέγας Βασίλειος, ὥστε μὴ πόρρω τῶν ἀγίων εἶναι αὐτὸν<sup>11</sup> διὰ τοῦ βίου πρὸς ἔκαστον τῶν μεγάλων παρατιθέμενον,<sup>12</sup> καλῶς ἡμῖν ἡ ἀκολουθία<sup>13</sup> τῶν ἑορτῶν ἐπὶ τοῦτον ἄγει νῦν<sup>14</sup> τὴν ἐνεστῶσαν πανήγυριν.

10 24. Ἀλλὰ μὴν<sup>15</sup> διὰ τῶν κεχαρισμένων ἐκείνῳ προσαγαγεῖν<sup>16</sup> πρέπον ἀν εἴη τὴν μνήμην. οὐκοῦν σκεπτέον ὅπως διαθέντες<sup>17</sup> τὴν ἑορτὴν κεχαρισμένως τῷ ἀγίῳ πανηγυρίσωμεν.<sup>18</sup> ἀρά τις ἐπιξητήσει τὸν ἐπιδεικτικὸν ἐπ' αὐτοῦ<sup>19</sup> καὶ κομπώδη τῶν ἐγκωμίων τρόπον; πατρίδα καὶ γένος, καὶ τὴν ἐκ γονέων ἀνα-

15 τροφήν, καὶ τὰ καθ' ἔκαστον τοῦ βίου ἐπιτηδεύματα, οἷς συνη-

ξήθῃ<sup>20</sup> τε καὶ συνήκμασε, καὶ δι' ὃν τὸ περιφανές τε καὶ περίβλεπτον ἔσχεν ἐν ἀνδράσι γενόμενος;<sup>21</sup> ἀλλὰ παρωθεῖται<sup>22</sup> πᾶσαν τὴν κομπώδη ταύτην ὑψηγορίαν τὸ μέγεθος τῶν περὶ αὐτὸν<sup>23</sup> θεωρουμένων καλῶν, ὅτι πρὸς τούναντίον<sup>24</sup> ἐκβαίνει τὸ

20 σπουδαξόμενον, τῷ<sup>25</sup> μὴ εἶναι δύναμιν ἐν λόγοις τοιαύτην, ἢτις τοῦ μεγέθους τῶν θαυμάτων πρὸς ἀξίαν ἐφάψεται.<sup>26</sup> ὡς ἀν οὖν μὴ τῇ μικροφυΐᾳ τοῦ λόγου συγκαθαιρεθείη τὸ θαῦμα, καὶ τῆς ἐν ἐκάστῳ νῦν περὶ αὐτοῦ δόξης γένοιτο<sup>27</sup> τις διὰ τῶν

1. μνημόσυνον C. 2. οὐσία A. 3. καταχωνύων C. 4. ἐπὶ om. B.  
 5. Μωσέως editi, B, C, D. 6. μαρτύρεται add. A, B; μαρτυρεῖ add. C; μαρτυρεῖται add. D. 7. λέγουσα τοῦτο om. C. 8. τοιοῦτος ἀπὸ] οὗτος  
 ὅπο A, B. 9. ἀπὸ τοῦ λόγου ἡμῖν] ἡμῖν ὑπὸ τοῦ λόγου F. 10. ἀνα-  
 δείκνυται A, B. 11. αὐτὸν εἶναι A, B. 12. προτιθέμενον C. 13. ἀκο-  
 λουθεία E. 14. νῦν om. F. 15. μὴν om. C, D, F. 16. προαγαγεῖν C,  
 D, F. 17. διατέθεντες A, B. 18. πανηγυρίσομεν editi, B, D; πανη-  
 γυρήσωμεν C. 19. αὐτῷ C. 20. ἐνηρξήθη A, B, F; ἐπηρξήθη C. 21.  
 γεγονώς editi, B. 22. παρωθεῖτε C. 23. αὐτῶν F. 24. τὸ ἐναντίον B.  
 25. τὸ B, F. 26. ἐφάψηται B, C. 27. γένηται C.

out of the abundance of what he left behind no material memorial of he man was found overwhelming his reputation for the nobler part; just as in the case of Moses the story says that his tomb has not been found to the present day. Therefore, if Basil the Great is shown to be thus by report, so that on being compared with the great saints he is not far from them in the manner of his life, well does our sequence of feasts now bring round the anniversary which we have established to him.

24. Moreover, by what is pleasing to him it would be fitting to recall his memory. Therefore, we must consider how in establishing this feast we shall assemble here in a manner pleasing to the saint. Now will anyone seek the elaborate and imposing manner of encomia in his case, his fatherland and family, the education given him by his parents, the pursuits of his life in detail, in which he waxed strong and flourished, and through which, after he had become associated with men, he had renown and prominence? But the magnitude of the glories observed of him rejects all this vainglorious grandiloquence because its purpose issues contrariwise to itself, for there is no such force in words as will attain worthily to the magnitude of his wonders. Since the wonderful, therefore, could not be achieved by the meagre nature of words, and a lessening of his present glory in each instance

ἐπαινεῖν ἐπιχειρούντων<sup>1</sup> ἐλάττωσις, κρείττον<sup>2</sup> ἀν εἴη<sup>3</sup> τῇ σιωπῇ μᾶλλον αὐξεῖν ἐν ἑαυτοῖς<sup>4</sup> τὸ θαῦμα, ἢ διὰ τοῦ λόγου κατασμικρύνειν<sup>5</sup> τὸν ἐπαινον. τί γὰρ ἀν τις τοιοῦτον εἰπὼν σεμινότερον αὐτὸν ἀπεργάσαιτο;<sup>6</sup> ἀρά δέξαιτο<sup>7</sup> ἀν ἐκεῖνος  
 5 τὴν διὰ σαρκός τε καὶ αἵματος λεγομένην εὐγένειαν ἐν ἐπαίνων μέρει παραληφθῆναι;<sup>8</sup> καὶ τις οὐκ οἶδεν τοῦ μεγάλου τὴν περὶ τὴν σάρκα διάθεσιν, ὡς<sup>9</sup> ἐναντίως πρὸς αὐτὴν εἶχεν, καθάπερ ἀνδράποδόν τι δραπετικὸν ἀεὶ τοῖς ἐκ τῶν λογισμῶν δεσμοῖς περιβάλλων, καὶ διὰ τῆς ἀκροτάτης κακοπαθείας τε<sup>10</sup>  
 10 καὶ ἐγκρατείας, μαστίζων τε<sup>11</sup> καὶ στρεβλῶν τὸν μαστιγίαν ἐκεῖνον δοῦλον<sup>12</sup> τὸ σῶμα,<sup>13</sup> οἷόν τις ἀπαραίτητος δεσπότης οὐδεμίαν ἄνεσιν<sup>14</sup> ἐνδιδοὺς<sup>15</sup> τῷ δεσμώτῃ;<sup>16</sup> τὸν οὖν<sup>17</sup> οὕτως ἔχοντα περὶ τὴν σάρκα διὰ τῆς σωματικῆς εὐγενείας<sup>18</sup> ἀποσεμινύνειν τῶν ἀλογωτάτων<sup>19</sup> ἀν εἴη. πῶς γὰρ ὑπὸ τούτου νῦν τιμηθήσεται  
 15 φῶ<sup>20</sup> παρὰ τὴν ζωὴν ἐπησχύνετο;<sup>21</sup> ὅμοιως δὲ καὶ τῆς πατρίδος ἡ μνήμη τῷ<sup>22</sup> περὶ τοῦ γένους<sup>23</sup> συνεκβάλλεται λόγῳ. ὁ γὰρ παντὸς ὑπερθεὶς ἑαυτὸν<sup>24</sup> τοῦ κόσμου καὶ οἰον<sup>25</sup> στενοχωρούμενος ἐν πάσῃ τῇ αἰσθητῇ<sup>26</sup> τῶν στοιχείων φύσει, ὡς μηδὲ<sup>27</sup> τὸν οὐρανὸν φέρειν ἑαυτοῦ ὑπερκείμενον· ἀλλ’ εἰς τὸ ἐπέκεινα ἔσθαι  
 20 τῇ ψυχῇ καὶ ὑπερκύπτοντα τὴν αἰσθητὴν τοῦ κόσμου περιοχὴν ἀεὶ τοῖς νοητοῖς ἐμβατεύειν καὶ συμμετεωροπορεῦν τὰς θείας<sup>28</sup> δυνάμεις, μηδὲν τῷ σωματικῷ ἐφολκίῳ πρὸς τὴν τοῦ νοῦ πορείαν ἐμποδιζόμενος· πότε ἀν δέξαιτο μέρει τινὶ<sup>29</sup> τῆς γῆς ἑαυτὸν<sup>30</sup> ἐπονομάζειν<sup>31</sup> καὶ διὰ τῆς τοῦ τόπου εὐφυΐας

1. ἐπιχειρούντων ἐπαινεῖν C. 2. κρείττονα C. 3. ἀν εἴη] ἐπὶ C. 4. ἑαυτῷ A, B. 5. σμικρύνειν F. 6. ἀπειργάσατο A; ἀπειργάσοιτο C. 7. δέξεται C. 8. ἐν ἐπαίνων μέρει παραληφθῆναι om. editi, E. 9. ὃς C. 10. τε om. C. 11. τε om. C, D, F. 12. δοῦλον ἐκεῖνον A, B, D. 13. λέγω add. C. 14. ἄνεσιν om. B. 15. ἐνδιδοὺς] ἐνδιδοὺς διδοὺς A, B; διδοὺς C. 16. δεσμότη A; οἰκέτη C; δεσμώ F. 17. νοῦν C. 18. εὐεργεσίας editi, E, F. 19. ἀλογοτάτων A, C, F. 20. ὁ B. 21. ἐπαισχύνετο C. 22. τὸ C. 23. γένος C. 24. ὑπερθεὶς ἑαυτὸν] ἑαυτὸν ὑπερθεὶς A, B; ὑπερτιθεὶς ἑαυτὸν D, F. 25. ὁν C. 26. αἰσθητῇ om. C. 27. μὴ C. 28. θείας om. C. 29. τινὰ C. 30. τῆς γῆς ἑαυτὸν om. B. 31. ἐπονομάζεσθαι A, B.

would occur on the part of those who would try to praise him; it would be better by silence to increase the wonder in ourselves than through speech to diminish the praise. For by what words could anyone render him more venerable? Moreover would he approve of his noble birth, which is called such through flesh and blood? And who does not know the disposition of the great man toward the flesh, that he was hostile to it, ever binding it as if a fugitive slave with the bonds of reason, and with extreme suffering and repression, like an inexorable master, scourging and torturing that worthless slave, the body, yielding no reign to the captive? Therefore to exalt one who was thus disposed towards the flesh on account of the noble birth of the body would be most unreasonable. For how will he now be honored by this at which during life he was ashamed? And likewise the recollection of his fatherland even is cast aside along with the mention of his birth. For he who raised himself above all the world, and, as it were, was straightened at every perceptible nature of the elements, as if enduring not even the heavens which lay above him, but hastened with his soul into the beyond, and, overstepping the sensible boundary of the world, ever trod what is perceptible to the mind, and walked on high with the divine power, in no way hindered in the progress of his mind by the impediment of the body, when could he endure to be called after a portion of the earth and through the excellence of the place to gather praise for himself? For a lessening of his true praises

έαυτῷ<sup>1</sup> τοὺς ἐπαίνους συνερανίζεσθαι;<sup>2</sup> ὕβρις γὰρ ἀν εἴη<sup>3</sup> καὶ τῶν ἀληθινῶν ἐπαίνων ἐλάττωσις, εἰ τῆς ἀρετῆς προκειμένης τῇ<sup>4</sup> θεωρίᾳ, ὑδωρ, καὶ φύλλα, καὶ βῶλος,<sup>5</sup> καὶ τὰ τοιαῦτα θαυμάζοιτο. ἄλλως<sup>6</sup> τε πᾶν δ μὴ<sup>7</sup> προαιρέσεως γίνεται 5 κτῆμα,<sup>8</sup> καὶ ὅτι μάλιστα καλὸν ἥ,<sup>9</sup> οὐδεμίαν εὐφημίαν ἐκείνῳ φέρει φ κατὰ τὸ αὐτὸ<sup>10</sup> συνηρέχθη. οὐκοῦν σιωπάσθω<sup>11</sup> πατρὶς καὶ γένος καὶ πᾶν τὸ<sup>12</sup> τοιοῦτον, δ τῇ αὐτόματῷ συντυχίᾳ τοῖς ἐπιτυχοῦσι συμφέρεται. ἐκείνης δ' ἀν τις εἰκότως<sup>13</sup> ἐπ' αὐτοῦ μητρείη πατρίδος τε καὶ εὐγενείας ἥ<sup>14</sup> διὰ προαιρέσεως τοῖς 10 ἐσπουδακόσι προσγίνεται.<sup>15</sup>

25. Τις<sup>16</sup> οὖν ἡ<sup>17</sup> Βασιλείου εὐγένεια; καὶ τίς ἡ πατρίς; γένος μὲν αὐτῷ ἡ πρὸς τὸ Θείον οἰκείωσις πατρὶς δέ, ἡ ἀρετή. ὁ γὰρ τὸν Θεὸν δεξάμενος, καθώς<sup>18</sup> φησι τὸ Εὐαγγέλιον,<sup>19</sup> ἔξουσίαν ἔχει<sup>20</sup> τέκνον Θεοῦ γενέσθαι. τί<sup>21</sup> δὲ τῇ πρὸς τὸν<sup>22</sup> Θεὸν συγγενείας 15 εὐγενέστερον ἀν τις ἐπιξητήσειεν; ὁ δὲ ἐν τῇ ἀρετῇ ὃν<sup>23</sup> καὶ ταύτην γεωργῶν καὶ ἐκ ταύτης προσδευόμενος πατρίδα πάντως ῥέαυτον ποιεῖται τοῦτο φ<sup>24</sup> ἐμβιοτεύει. σωφροσύνη<sup>25</sup> ἦν αὐτῷ τὸ ἐφέστιον, σοφία τὸ κτῆμα, δικαιοσύνη δὲ<sup>26</sup> καὶ ἀλήθεια καὶ καθαροτης τὰ<sup>27</sup> λαμπρά τε<sup>28</sup> καὶ περίβλεπτα τῶν οἰκοδομημάτων 20 κάλλη· οἷς ἐνδιαιτώμενος ἐπηγάλλετο πλέον ἥ<sup>29</sup> ὅσον οἱ τοῖς μαρμαρίνοις τε καὶ χρυσοπάστοις<sup>30</sup> οἴκοις ἐναβρυνόμενοι.<sup>31</sup> εἰ τις ἀπὸ τοιαύτης αὐτὸν<sup>32</sup> ἐγκωμιάζοι<sup>33</sup> πατρίδος καὶ ἀπὸ<sup>34</sup> τοιούτου

1. αὐτῷ A, B. 2. ἐρανίζεσθαι B. 3. ἥν C. 4. τῇ om. E. 5. βόλους C. 6. ἄλλως . . . συνηρέχθη (l. 4-l. 6) om. C. 7. ἐκ add. D. 8. κτῆμα γίνεται B. 9. εἴη F. 10. τὸ αὐτὸ] τὸ αὐτόματον A, F; βάτον add. D. 11. καὶ add. D. 12. ὅτι B. 13. εἰκότως om. D. 14. εἰ C. 15. ἐγίνεται C. 16. τίς om. C. 17. ἡ om. C. 18. που add. D, F. 19. ὁ εὐαγγελιστής A, B. 20. ἔξουσίαν ἔχει] ἔξουσίαζε C. 21. τὸ C. 22. τὸν om. editi, C, F. 23. ἐν τῇ ἀρετῇ ὃν] ζῶν ἐν ἀρετῇ C; ἐν ἀρετῇ ζῶν D, F. 24. τοῦτο φ] ταύτην ἥν C. 25. σωφροσύνη . . . δικαιοσύνη δὲ] ἥν οὖν αὐτῷ τῶν κτισμάτων ἡ ἐφεσις· σοφία καὶ δικαιοσύνη C. 26. δὲ] τε A, B; om. C. 27. τὰ om. A, B. 28. τε om. editi, E. 29. ἥ om. C. χρυσοπλάστοις A, B. 31. ἐναμβρυνόμενοι C; ἐναμβρυνόμενοι D. 32. αὐστὸν ἀπὸ τοιαύτης A, B, C, F; αὐτὸν in ras. D. 33. ἐγκωμιάζει C, D. 34. τοῦ add. E.

would be even insult, if when his virtue is the subject of consideration, water and foliage and earth-glebe and such things should be admired. Besides everything that is not a possession of the will, even what is especially beautiful, brings no fame to him with whom it is united at the time. Therefore, let fatherland and family be passed over in silence and all such things as happen by fortuitous coincidence to anyone at all. One might properly recall in his case that fatherland and nobility of birth which come to those who have sought it through choice.

25. Now what is the noble birth of Basil? And what is his country? His family was intimacy with the Divinity; and his fatherland, virtue. For he who has received God, as the Gospel says, has the power to become a son of God. And what more of gentility could one seek than relationship to God? But he, who is endowed with virtue and cultivates it and from it produces fruits, makes that altogether his own fatherland wherein he lives. Sobriety | was his household, wisdom his estate, and justice, truth, and purity were the brilliant and admired ornaments of his buildings, dwelling in which he gloried more than those who pride themselves on marble and gilded homes. If anyone should eulogize him for such a country and should glorify him for such a family, he will both

σεμινύνοι γένους,<sup>1</sup> ἀληθῆ τε<sup>2</sup> λέξει καὶ ἀπὸ τῶν κεχαρισμένων αὐτῷ τοὺς ἐπαίνους ποιήσεται<sup>3</sup> γῆν δὲ<sup>4</sup> καὶ<sup>5</sup> αἷμα καὶ σάρκα καὶ πλούτους<sup>6</sup> καὶ δυναστείας καὶ τὰς ἐν τούτοις περιφανείας<sup>7</sup> προσμαρτυρείτωσαν<sup>8</sup> οἱ βουλόμενοι τοῖς τοῦ κόσμου φίλοις.

5    26. Εἰ οὖν ἀχώρητον τῷ ἡμετέρῳ λόγῳ τὸ ἀρμόζον ἐκείνῳ<sup>9</sup> ἐγκώμιον, παραιτητέον<sup>10</sup> ἀν εἴη τὰς τοιαύτας σπουδᾶς καὶ παραγράφεσθαι τῶν ἐγκωμίων τὰς τέχνας. πῶς οὖν τὴν ἐπ' αὐτῷ<sup>11</sup> μνήμην ἀγάγωμεν,<sup>12</sup> ἵσως ἐρεῖ τις,<sup>13</sup> εἰ μὴ μετ' ἐγκωμίῶν τοῦτο ποιήσωμεν;<sup>14</sup> πῶς ὁ νόμος τῆς Γραφῆς 10 πληρωθήσεται, ὃς φησι, τὴν μνήμην τῶν δικαίων<sup>15</sup> μετ' ἐγκωμίων δεῖ<sup>16</sup> γενέσθαι, εἰ τὸ<sup>17</sup> μὲν διὰ τῶν ἀληθῶν<sup>18</sup> ἐπαίνων προσάγειν τὸν λόγον<sup>19</sup> ἐστὶν ἀμήχανον, τὸ δὲ διὰ τῶν κοινοτέρων ἐφύβριστον; ἀλλ' ἐστιν ἵσως οὐκ ἀπορῆσαί τινος ἐπινότας, ὡς μὴ πάντη<sup>20</sup> τῶν ἡμετέρων αὐτὸν<sup>21</sup> ἐπαίνων<sup>22</sup> καταλειφθῆναι<sup>23</sup> 15 ἀγέραστον. τίς οὖν ἐστιν ἡ ἐπίνοια; τίς οὐκ οἶδεν ὅτι πᾶς λόγος τῶν ἔργων διεξευγμένος μάταιος<sup>24</sup> καθ'<sup>25</sup> ἑαυτόν ἐστι<sup>26</sup> καὶ ἀνυπόστατος; ἡ δὲ<sup>27</sup> τῶν ἔργων φύσις ἐν ὑποστάσει καὶ ἀληθείᾳ τὸ λεγόμενον δείκνυσιν. οὐκοῦν προτιμότερος<sup>28</sup> ἀν εἴη τοῦ λόγου ὁ διὰ τῶν ἔργων πληρούμενος ἐπαινος. τοῦτο δέ<sup>29</sup> ἐστι<sup>30</sup> τί; τὸ 20 διὰ τῆς<sup>31</sup> μνήμης ἐκείνου τὸν βίον ἡμῖν γενέσθαι τῆς συνηθείας βελτίονα. καθάπερ γὰρ<sup>32</sup> ἐπὶ δακτυλίου σφενδόνης καλλίστης τινὸς ἐν γλυφίδι προφαινομένης<sup>33</sup> μορφῆς, ὁ ἐντυπωθεὶς τῇ σφρα-

1. σεμινύνοι γένους] σεμινύνει βίου C; συμινύνει γένους D, F. 2. γε D.  
 3. ποιήσηται C. 4. δὲ om. B. 5. αἷμα καὶ πλοῦτον καὶ σάρκα E.  
 6. πλοῦτον editi, A, E. 7. πεφανείας E. 8. προσμαρτυρήτωσαν F.  
 9. ἐκείνῳ C. 10. παρετέον D, F. 11. αὐτὸν B. 12. ἀγάγομεν A.  
 13. τις ἐρεῖ A. 14. ποίησομεν editi, D, E. 15. τῶν δικαίων τὴν μνήμην C. 16. δεῖ om. A; δεῖν C,D,F. 17. τὸν editi, A,B,C,D,E. 18. ἀληθινῶν B, C. ἀληθῶς E. 19. τὸν λόγον προσάγειν editi, E. 20. πάντι C. 21. αὐτῶν C. 22. ἐπαίνων om. A. 23. καταληφθῆναι C. 24. μάταιος] μάταιος in ras., καταβέβαιος in marg. al. man. D. 25. καθ'<sup>25</sup> ἑαυτόν ἐστι] ἐστι om. editi, E; ἐστιν καθ' αὐτὸν F. 26. γὰρ A, B. 27. προτιμώτερος F. 28. ἐστι in ras. D. 29. τί om. B, C. 30. τὸ B. 31. γὰρ om. D. 32. προφερομένης A, B; προσφαινόμενος C.

speak the truth and will form his praises from matters which gave pleasure to him; but earth and blood and flesh and riches and powers and their attendant splendors, let those who wish call these to witness before the friends of the world.

26. If then an encomium befitting him is impossible for our words, we should be obliged to decline such a task even as to imitating the devices of the encomium. “How then shall we do commemoration for him,” perhaps someone will say, “unless we do so with encomia? How will the law of Scripture be fulfilled, which says that the commemoration of the just should take place with encomia, if to speak with true praises is impossible and with more conventional ones is insulting?” But it is possible perhaps for us not to be at a loss for a plan whereby he may not be left entirely unrewarded of our praises. What then is the plan? Who does not know that every word separated from deeds is by itself vain and unsubstantial? But the nature of his deeds in substance and in truth shows what is meant. Therefore, the praise that is fulfilled through deeds would be preferable to words. But what is this? That through commemoration of him our lives become better than is their wont. But just as in the case with the bezel of a ring when a most beautiful form is displayed in the groove, the wax

γιδι<sup>1</sup> κηρὸς εἰς ἑαυτὸν τὸ ἐγκείμενον τῇ γλυφίδι<sup>2</sup> κάλλος μετή-  
νεγκεν,<sup>3</sup> ὅλον τὸν χαρακτῆρα τῆς σφραγίδος τοῖς<sup>4</sup> ἵδιοις τύποις  
ἀναμαξάμενος· καὶ οὐκ ἄν τις οὕτω διὰ τοῦ λόγου τὴν εὐδιάθε-  
τον τῆς γλυφῆς ὥραν εἰς ὑπογραφὴν ἀγάγοι, ὡς<sup>5</sup> ἐπὶ τοῦ κηροῦ  
5 δεικνύων μεμορφωμένον τὸ κάλλος·<sup>6</sup> τὸν αὐτὸν τρόπον, εἰ ὁ μὲν<sup>7</sup>  
λόγῳ ψιλῷ<sup>8</sup> τοῦ διδασκάλου τὴν ἀρετὴν ἀποσεμνύνοι,<sup>9</sup> ἔτερος  
δὲ τὸν ἑαυτὸν βίον καλλωπίζοι<sup>10</sup> διὰ τῆς πρὸς ἐκεῖνον μιμή-  
σεως,<sup>11</sup> ἐνεργότερος<sup>12</sup> ἄν εἴη τοῦ ὑψηλοῦ λογου<sup>13</sup> ὁ διὰ τοῦ βίου  
πληρούμενος ἔπαινος.

10 27. Οὕτως οὖν, ἀδελφοί, καὶ ἡμεῖς μιμησάμενοι τῇ σωφροσύνῃ  
τὸν σώφρονα οἷς ποιοῦμεν,<sup>14</sup> κατ' ἀξίαν τὴν ἀρετὴν ἔπαινέσωμεν,<sup>15</sup>  
καὶ τὰ ἄλλα<sup>16</sup> πάντα ὡσαύτως τὸ θαῦμα<sup>17</sup> τοῦ σοφοῦ ἐν τῇ  
μετουσίᾳ τῆς σοφίας πληρούσθω· ὁ τῆς ἀκτημοσύνης ἔπαινος  
ἐν τῷ καὶ ἡμᾶς γενέσθαι τῆς ὑλικῆς περιουσίας ἀκτήμονας· ἡ  
15 ὑπεροψία τοῦ κόσμου τούτου μὴ λεγέσθω μόνον, ὅτι ἐστί τις  
ἔπαινετὴ καὶ ἐπίδοξος· ἀλλὰ μάρτυς τῆς ὑπεροψίας τῶν κατὰ  
τὸν κόσμον σπουδαζομένων ὁ βίος ἔστω. μὴ λέγε μόνον<sup>18</sup> ὅτι  
τῷ Θεῷ ἐκεῖνος<sup>19</sup> ἀνέκειτο, ἀλλὰ<sup>20</sup> ἀνάθετε καὶ σὺ σεαυτὸν<sup>21</sup>  
τῷ Θεῷ· μηδ'<sup>22</sup> ὅτι μόνον ἦν αὐτῷ κτῆμα ἡ ἐλπιζομένη ἀνά-  
20 παυσις, ἀλλὰ καὶ σὺ θησαύρισον<sup>23</sup> σεαυτῷ τοῦτον τὸν πλοῦτον  
ῶσπερ ἐκεῖνος· ἔξεστι γάρ. μετέθηκεν<sup>24</sup> ἐκεῖνος ἀπὸ γῆς εἰς οὐρανὸν  
τὸ πολίτευμα, μετάθετε καὶ σύ. τοῖς ἀσύλοις τοῦ<sup>25</sup> οὐρανοῦ  
θησαυροφυλακείοις<sup>26</sup> τὸν ἴδιον ἐναπέθετο<sup>27</sup> πλοῦτον, μίμησαι διὰ

1. τῇ σφραγίδι] τῇ σφενδόνι τῆς σφραγίδος C. 2. τῇ γλυφίδι om. C.  
3. προσήνεγκεν E. 4. τοῖς om. editi. 5. ὁ add. A, B, E. 6. μεμορ-  
φομένον τὸ κάλλος δεικνύων C. 7. εἰ ὁ μὲν] ἵσμεν C. 8. ψηλῷ A, C, E.  
9. ἀποσεμνύνειν B; ἀποσεμνῶν C; ἀποσεμνύνων D; ἀπο-  
σεμνύναι F. 10. καλλωπίζων C. 11. διὰ τῆς πρὸς ἐκεῖνον μιμήσεως  
om. D. 12. ἐνεργότερος C. 13. ψιλοῦ A, B. 14. οἷς ποιοῦμεν om. C.  
15. ἔπαινέσομεν E, F. 16. δὲ add. C. 17. τὸ θαῦμα] τὸ θαῦμα in ras.  
18. λέγε μόνον] λέγωμεν οὖν D, F. 19. ἐκεῖνος τῷ Θεῷ C. 20. ἀλλ' A,  
B. 21. σεαυτὸν] σαυτὸν A, B; ἑαυτὸν C. 22. μηδ' C. 23. τήρησον C.  
24. μετένεγκεν C; μετήνεγκεν D, F. 25. τοῦ om. B. 26. θησαυροφυλα-  
κείοις C, E. 27. ἐναπέθετο] ἐνάπεθε τὸν C.

which is impressed by the signet has transferred the beauty which lies within the groove upon itself, having received the impression of the whole character of the signet in its own mould; and no one by words could so bring into a description the well ordered beauty of the signet as the one who points out the beauty moulded upon the wax; in the same manner if one would glorify the virtue of our teacher with mere speech, and another adorns his own life by imitation of him, the praises fulfilled through life would be more efficacious than these of lofty speech.

27. So then, brethren, having imitated the temperate man with temperance in what things we do, let us praise virtue worthily, and in all other respects likewise let the wonders of the wise man be fulfilled by participation in his wisdom; the praise of poverty be fulfilled in that we too become poor in worldly wealth; let disdain for this world be not only spoken of as being something praiseworthy and glorious, but let a witness of our disdain for the things that are striven for in this world be our way of life. Do not say merely that one was devoted to God, but do you also consecrate yourself to God; nor that he had as his only possession the rest which is hoped for, but do you also treasure up for yourself this wealth just as he; for you can. He transferred his citizenship from earth to heaven, do you also make the transfer. Within the in-

τούτων καὶ σὺ<sup>1</sup> τὸν διδάσκαλον. κατηρτισημένος γὰρ ἔσται<sup>2</sup>  
 μαθητὴς ὡς ὁ διδάσκαλος αὐτοῦ. καὶ γὰρ ἐν τοῖς λοιποῖς<sup>3</sup>  
 ἐπιτηδεύμασιν, ὁ ἰατρῷ μαθητεύσας, ἢ γεωμέτρῃ,<sup>7</sup> ἢ ῥήτορι,<sup>4</sup>  
 ἀναξιόπιστος<sup>5</sup> ἐπαινέτης τῆς τοῦ διδασκάλου τέχνης γενήσεται,  
 5 εἰ<sup>6</sup> τῷ μὲν λόγῳ θαυμάζοι τοῦ καθηγητοῦ τὴν ἐπιστήμην,<sup>7</sup> ἐφ'  
 ἑαυτοῦ δὲ δεικνύοι<sup>8</sup> μηδὲν τοῦ θαύματος ἄξιον. ἐρεὶ γάρ τις  
 πρὸς αὐτόν·<sup>9</sup> πῶς λέγεις<sup>10</sup> ἰατρὸν τὸν ἑαυτοῦ διδάσκαλον, αὐτὸς  
 ἀνιάτρευτος<sup>11</sup> ὡν; ἢ πῶς μαθητὴν σεαυτὸν τοῦ γεωμετρου<sup>12</sup> λέγεις<sup>13</sup>  
 ἀπείρως τῆς γεωμετρίας ἔχων; ἀλλ' εἴ τις ἐν ἑαυτῷ δείκνυσι τὴν  
 10 τέχνην ἢ<sup>14</sup> ἐμαθήτευσε, σεμνύνει τῇ καθ'<sup>15</sup> ἑαυτὸν ἐπιστήμη τὸν  
 τῆς τέχνης καθηγησάμενον. οὕτω<sup>15</sup> καὶ ἡμεῖς οἱ Βασίλειον αὐχοῦντες  
 διδάσκαλον τῷ βίῳ δείξωμεν τὴν μαθητείαν, ἐκεῦνο<sup>16</sup> γινομενοι,<sup>17</sup>  
 δπερ αὐτὸν<sup>18</sup> ὄνομαστόν τε<sup>19</sup> καὶ μέγαν<sup>20</sup> Θεῷ καὶ ἀνθρώποις  
 ἐποίησεν, ἐν<sup>21</sup> Χριστῷ Ἰησοῦν τῷ Κυρίῳ ἡμῶν, φῇ ἡ δόξα καὶ<sup>22</sup>  
 15 τὸ κράτος,<sup>23</sup> εἰς τοὺς αἰώνας τῶν αἰώνων.<sup>24</sup> Ἀμήν.

1. καὶ σύ διὰ τούτων Α, Β. 2. ἔσται] ἔστω πᾶς Κ; ἔσται πᾶς Δ, Φ.  
 3. γεομέτρῃ Ζ; λνποῖς Ζ. 4. ῥητορικῷ Ζ. 5. ἄξιος Ζ. 6. γὰρ add. Ζ.  
 7. τὴν ἐπιστήμην] τὴν ἐπιστήμην in ras. and in marg. al. man. Δ.  
 8. δείκνυσι Α, Β; δεικνύει Φ. 9. ἐρεὶ γάρ τις πρὸς αὐτόν] εἰκότως πρὸς  
 αὐτὸν ἐρεῖ τίς Ζ. 10. λέγεις ἰατρὸν τὸν ἑαυτοῦ διδάσκαλον] ἰατρὸν λέγεις  
 etc. Α, Β; ἰατρὸν σεαυτοῦ λέγεις εἶναι τὸν διδάσκαλον Ζ; Δ om. εἶναι;  
 ἰατρὸν τὸν σεαυτοῦ λέγεις Φ. 11. ἀνίατρος Ζ, Δ, Φ. 12. τῷ γεωμήτρῃ  
 editi, Ε. 13. φῆς Ζ. 14. ἢν Ζ. 15. οὕτως editi, Δ, Ε. 16. ἐκείνῳ  
 Ζ. 17. γενόμενοι Α, Β, Ζ. 18. τε add Β. 19. τε om. Ζ. 20. μέγα Φ.  
 21. ἐν Χριστῷ . . . Ἀμήν. om. Α, Β. 22. καὶ τὸ κράτος om. Ζ. 23. νῦν  
 καὶ add. Ε. 24. τῶν αἰώνων om. Ζ.

violate treasures of heaven he stored away his own wealth, in this do you also imitate our teacher. For the disciple shall be perfect as is his master. For in other pursuits also, he who is a disciple of a physician, or a geometer, or a rhetor will be a praiser of his teacher's art unworthy of belief, if in words he would admire the knowledge of his instructor, but in himself would show nothing worthy of admiration. For someone will say to him: "How do you call a physician your teacher, you yourself being uncured? Or do you call yourself a pupil of a geometer, when you have no experience in geometry?" But if anyone show in himself the art in which he has been instructed, by the knowledge within himself he glorifies the one who taught the art. So let us also who boast of Basil as our teacher show by our lives his instruction, becoming that which made him celebrated and great in the eyes of God and man, in Christ Jesus our Lord, to whom be glory and power forever and ever. Amen.

COMMENTARY.<sup>1</sup>

## SECTION 1.

Page 2, Line 5. *καλὴν ἐπέθηκεν ὁ Θεὸς τὴν τάξιν*: hyperbaton. Many of the hyperbata in Gregory's writings can be explained only on the ground of an extensive use of the figure for its own sake, or for rhythmical effect. Cf. Meridier 189. Note the clausula of the form: ~|~||~||~|. In any other position *καλὴν* would destroy the rhythmical effect of the sentence. For a similar effective use of hyperbata and incidentally of *καλή*, cf. Ἐγκώμιον εἰς Στέφ., M. 111, 701 C: ὡς καλὴ τῶν ἀγαθῶν ἡ ἀκολουθία. For the effect of this figure as used by Thucydides and Demosthenes, cf. Longinus XXII, 1, 3: Τῆς δὲ αὐτῆς ἰδέας καὶ τὰ ὑπερβατὰ θετέον. ἔστι δὲ λέξεων ἡ νοήσεων ἐκ τοῦ κατ' ἀκολουθίαν κεκινημένη τάξις καὶ οἷονεὶ χαρακτὴρ ἐναγωνίου πάθους ἀλληθέστατος . . . οὕτω παρὰ τοῖς ἀρίστοις συγγραφεῦσι διὰ τῶν ὑπερβατῶν ἡ μύμησις ἐπὶ τὰ τῆς φύσεως ἔργα φέρεται. τότε γάρ ἡ τέχνη τέλειος, ἥνικ' ἀν φύσις εἶναι δοκῆ, ἡ δ' αὖ φύσις ἐπιτυχής, ὅταν λανθάνουσαν περιέχῃ τὴν τέχνην . . . 3. ἔτι δὲ μᾶλλον ὁ Θουκυδόδης καὶ τὰ φύσει πάντως ἥνωμένα καὶ ἀδιανέμητα ὅμως ταῖς ὑπερβάσεσιν ἀπ' ἀλλήλων ἄγειν δεινότατος. ὁ δὲ Δημοσθένης οὐχ οὕτως μὲν αὐθάδης ὕσπερ οὗτος, πάντων δ' ἐν τῷ γένει τούτῳ κατακορέστατος, καὶ πολὺ τὸ ἀγωνιστικὸν ἐκ τοῦ ὑπερβιβάζειν καὶ ἔτι νὴ Δίᾳ τὸ ἐξ ὑπογύνου λέγειν συνεμφαίνων, καὶ πρὸς τούτοις εἰς τὸν κύνδυνον τῶν μακρῶν ὑπερβατῶν τοὺς ἀκούοντας συνεπισπώμενος.

*ἔτησίοις*: this word, not found in N. T. Greek, is of rare occurrence in Attic literature, being a term frequently employed by the Atticists, Lucian and Aristides. In the sense of "a yearly recurrence" or "annual," as here, the Atticists are restricting the primitive meaning of the suffix -io-s. Cf. Schmid, IV, 724. For the force of this suffix, cf. also Brugmann sect. 175, and Kühner I, 2, 291 f. An. 2. Gregory also uses the word in connection with "revenues." Cf. Letter XVII, 55, 8 (M. III, 1065 C): *πολλὰς ἔτησίοις ἀπαριθμεῖται προσόδους*. For another reference in Gregory to the recurrence of festivals, cf. M. III, 597 l: . . . ἦν ὁ κυκλωθεὶς ἐνιαυτὸς τεταγμέναις πρὸς ἡμᾶς ἥνεγκε περιόδοις.

<sup>1</sup> Notes in the commentary are arranged according to page and line of the Greek text.

6. *έορταῖς*: this word in the sense of “religious festival” is found in Greek from Homer down. In the O. T. reference is generally made to “the feasts of unleavened bread”; in the N. T. and the Fathers it is used mostly of the Christian Passover or Easter, but it may refer also to any Church festival. Cf. Thayer; Sophocles s. v. The word is common in Gregory and used for either Church or pagan festival. Cf. Letter IV, 26, 5, 8 (M. III, 1025 A); Letter XIV, 44, 8, 25 (M. III, 1049 C, 1052 A); M. III, 701 C, *et passim*. Nevertheless, Gregory seems to prefer *πανήγυρις*, very probably because of the close association of *έορτή* with the ideas of paganism and mere enjoyment. His choice of *πανήγυρις* may also be due to the fact that it not only signified a day set apart for the worship of God or the veneration of a Saint, but it likewise connoted the manner of celebration. Cf. Basil Letter C, also Delehaye.

*καλὴν . . . Θεὸς τὴν τάξιν ταῖς ἐτησίοις ταύταις ἡμῶν έορταῖς . . . τινος τεταγμένης ἀκολουθίας*: note the initial and the internal alliteration and the clausulae of the forms: ~|~||~|~|~; ~|~||~~~; ~~|~|~|~~~. Alliteration occurs frequently with design in Gregory’s writings. *ἀκολουθίας*: in the sense of “sequence,” as here, used also by Clement of Alexandria and by Herodianus. It is a favourite word with Gregory.

*κατὰ τὰς ἡμέρας ταύτας*: viz. the 25th December to the 1st January, including the feast of Christmas, 25th December; Saint Stephen, 26th December; and Saints Peter, James, John, and Paul, 27th December. Cf. *Ἐγκώμιον εἰς Στέφ.*, M. III, 701 C, 724 B, 725 C, 729, 732, 733. The first, 701 C, shows that in Nyssa Saint Stephen’s day was celebrated immediately after Him who *τὸν ἀνθρωπὸν ὑπὲρ ἡμῶν ἐνδυσάμενος*; pages 724 B and 725 C disclose the fact that Saint Stephen’s Day immediately preceded that of Peter, James, and John. In his second sermon on St. Stephen, pages 729, 732, and 733, is a digression in which Gregory discusses St. Peter, St. James, and St. John. He gives his reasons for commemorating these feasts during the Christmas season and also for celebrating these three Saints on the same day. No mention is made of St. Paul, but considering that he is included in the present treatise and that these two Saints, namely, Peter and Paul, have

from the earliest times been commemorated on the same day, I place him with Peter, James, and John on 27th December. Gregory makes this statement ὡς οὐ μόνον Πέτρου καὶ Ἰακώβου καὶ Ἰωάννου, ἀλλὰ καὶ πάσης ὁμοῦ τῆς ἀποστολικῆς ἀρμονία τὰς μνεῖας ἐπιτελοῦμεν. Cf. 733 A.

7. ἥδη τε ἡγάγομεν καὶ πάλιν ἄγομεν: homoioteleuton with almost equal cola which contain clausulae in the form 3 and 1, thus:  
 -~||~||~  
 -|~||~

8. ἡμῖν: i. e. the Church at Nyssa.

*πνευματικῶν*: Aristotle and professional writers from Aristotle down use this word in the sense of "windy," "blowing," "pertaining to the wind or the breath." The term is not found in the O. T.; but in the N. T. it is equivalent to the Vulgate *spiritualis*, "spiritual," opposed to *σαρκικός*, and *σωματικός*. Cf. Thayer; Sophocles s. v. For its use in Basil's Letters, cf. Way 122.

*πανηγύρεων*: this word in the sense of "a festal gathering" or "public festal assembly" is found from Pindar and Herodotus down through both the Old and New Testaments. During the Graeco-Roman and the Byzantine periods, Methodius and Simocates are cited as using it to denote a "religious anniversary." Cf. Thayer; Sophocles s. v. Gregory extends its meaning, using it especially in the sense of "festival" or "feast day," that is, as a synonym of *ἔορτή*. Cf. line 6 above. Note Gregory's use of *πανήγυρις* in M. III, 704 B . . . καὶ πᾶσα ἡ οὐρανία πανήγυρις. It may be rendered "the whole celestial assembly," "court," or "hierarchy," for Gregory has just spoken of "the army of the world above," "the myriad of angels," whether among the Principalities, Virtues, Thrones, Powers, or Dominations. It is interesting to note that in the East the Syrians divide their hierarchical system according to the ranks of the angels. They also claim that our Lord Himself served these nine divisions of the three orders. Cf. Maclean and Brown, 181 and 184.

|                     |                           |             |
|---------------------|---------------------------|-------------|
| The Episcopate I    | a Catholici or Patriarchs | = Cherubim  |
|                     | b Metropolitans           | = Seraphim  |
|                     | c Bishops                 | = Thrones   |
| The Presbyterate II | a Choripiscopi            | = Dominions |

|               |     |            |                  |
|---------------|-----|------------|------------------|
|               | b   | Visitors   | = Virtues        |
|               | c   | Priests    | = Powers         |
| The Diaconate | III | a Deacons  | = Principalities |
|               | b   | Subdeacons | = Archangels     |
|               | c   | Readers    | = Angels         |

9. ἄνωθεν . . . τὴν γνῶσιν; for the same phrase, cf. Gregory in Πρὸς Εὐνόμ. III, 3, 4: καὶ τὴν ἄνωθεν γνῶσιν ἐπὶ τῇ τοιαύτῃ διανοίᾳ μαρτύρεται. No reference is made to Migne because there and in an earlier edition a long passage is omitted, which Oehler restores. Jaeger includes Oehler's restoration beginning with page 2, line 5 (*ἔπειτα—*) and extending to page 9, line 25 (*σοφίας.*).

11. ποιμένας: used here in a special eccl. sense, i. e. it is one of the *χαρίσματα*. Cf. also C. E. s. v. pastor; Way 105.

12. ἐν πρώτοις . . . διδασκάλοις: Gregory is probably referring to I Cor. XII, 28: καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλοις, δεύτερον προφήτας, τρίτον διδασκάλοις, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. “And God indeed hath set some in the Church; first apostles, secondly prophets, thirdly doctors; after that miracles; then the graces of healing, helps, governments, kinds of tongues, interpretations of speeches.” The Douay translation is taken from another version. The Vulgate has *interpretationes sermonum*, which is not found in the Septuagint. Cf. also Eph. IV, 11: καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλοις, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλοις. “And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors.”

13. τάξις: i. e. the festal system observed in Nyssa.

14. πρώτην: sc. πανήγυριν, i. e. the first festival, namely, the Christmas feast, the 25th of December. Cf. line 6 above.

τῇ θεοφανείᾳ: etymologically, the manifestation of God, and as such applicable to those events in our Lord's life which manifested his divinity in a distinctive manner and thus actually used in the East at an early date to designate the feast that commemorated jointly the Visit of the Magi, the Baptism in the Jordan, the Miracle of the Marriage feast in Cana, and the Nativity. A sepa-

rate feast for the Nativity was of late and Western origin, and was not accepted universally even in the Fifth century. The context clearly implies here that in Nyssa, at any rate, even in St. Gregory's time, the Nativity enjoyed the distinction of a solitary celebration. Cf. Chrysost. *Eis τὸ Βάπτ. Xρ.* c. 2, P. G. XLIX 363 *et seq.*; Greg. of Nyssa Ἐγκώμιον εἰς Στέφ. M. III, 701 C; also Duchesne, *Origines*, 261 ff.; Kellner, 127 ff.

15. *χάρις*: used here in its eccl. sense of "grace." The scriptural use of this word does not widely differ from its meaning in the Classics. Holy Scripture has only emphasized in a distinctive manner its classical conception.

*τῆς Παρθένου*: used in reference to the "Virgin Mary, Mother of God," as here, *πάρθενος* is Eccl. Greek. In Christian terminology it may also mean "a consecrated virgin." Both of these usages are common in Gregory's writings. Cf. *Δόγος Κατηχη.* chap. 13, 61, 16; (M. II, 45 C); Letter III, 24, 20; (M. III, 1024 A); *Eis τὸν Βίον Μακρίνης* M. III, 976 C, 985 C, D; *et passim*. *Πάρθενος* in the sense of "a consecrated virgin" is found also in Ignatius, 717 B, Clem. A., I, 1205 A, and Basil, Letters xcix 291 B, C, (twice), D, E, etc. Cf. Way 117.

16. *κόσμῳ*: in the sense of "the world," i. e. "men in general," as here, is cited for St. John VII, 4; XII, 19. During the Alexandrian period this word was used as a synonym of *ἡ οἰκουμένη*, "the inhabited or known world." Gregory also uses *κόσμος* in its classical meaning of "ornament," cf. M. III, 856 C; *Πρὸς Εὐνόμ.* VII, 156, 25; (M. II, 745 A); in the sense of "world," "universe" as in Pythagoras and natural philosophy, cf. M. II, 16 A; *Πρὸς Εὐνόμ.* II, 250, 10-21; (M. II, 952 A, B); *et passim*. Note that in this same passage *κόσμος* is used with *πᾶς* and with *ὅλος* in the sense of "universe." In other parts of his works, Gregory often uses *τὰ πάντα*, *τὸ πᾶν* and *τὸ ὅλον* alone in the sense of "universe." The Stoics used *τὸ πᾶν* to mean "world" including space, but *τὸ ὅλον* for the world without space. The *πᾶν* was neither material nor immaterial, since it consisted of both. Cf. W. and M. 62, n. 2; cf. also L. and S. s. v.

ἢ . . . μονογενοῦς Υἱοῦ χάρις . . . ἀναδειχθεῖσα τῷ κόσμῳ:

hyperbaton. In this instance the figure seems to be an intentional device to secure a variety of clausulae. Here it produces form:<sup>2</sup> ~|~||~ ~ ; 1γδ ~ ~ - | ~ ~.

*ἀγία*: in this, its eccl. sense, *ἄγιος* occurs frequently in the Septuagint and New Testament. It is not found in Homer and Hesiod, and in Attic Greek is the rarest of five synonyms: *ἱερός*, *ὅσιος*, *σεμνός*, *ἄγνος*, and *ἄγιος*. Of these *ἱερός*, the most frequently recurring word in Classical Greek, is seldom found in the Scriptures. Cf. Thayer; Sophocles; Cremer s. v.

17. *οὐχ . . . ἀγία πανήγυρις, ἀλλ' . . . ἀγία ἀγίων, . . . πανήγυρις πανηγύρεων*: arsis-thesis and polyptoton. Note the clausulae: ~|~ ~||~ ~ ~ ~ ; ~|~ ~||~ ~ ~ ; ~|~ ~ ~||~ ~ ~ ~ ~.

18. *τὰς* sc. *πανηγύρεις*, i. e. the feasts of St. Stephen, St. Peter, St. James, St. John, and St. Paul.

Page 4, Line 1. *χοροστασίας*: a late word belonging to the Alexandrian period. In the meaning of “an institution of choruses,” generally “a chorus,” “a dance,” it is cited for Anth. P. 7,613; 9,603; in plu. for Cal. Lav. Pall. 66; C. I. 6280 B 58; Basil I 76 C. Cf. Sophocles s. v.; cf. also Stephanus 10666d. This is the only instance found of Gregory’s use of the word. He generally expresses the idea with *χορός*; he also uses *χορεία*, and *ἀρμονία*. Cf. M. III, 733 A: *ἀποστολικῷ*; Letter XIX, 62, 13 (M. III, 1073 D); M. III, 729 C: *τῆς ἀποστολικῆς χορείας*; ibid. 725 C: *οἱ καὶ τῆς ἀποστολικῆς ἀρμονίας ἔξαρχοι*.

2. *τοὺς αὐτούς*: the apostles and prophets, viz. Stephen, Peter, James, John and Paul.

*τὰ δύο . . . αὐτούς ἔστι χαρίσματα*: hyperbaton. Note the clausula of the type: ~|~||~ ~||~ ~ ~ ~ 3.

*χαρίσματα*: *gifts of grace*, an eccl. word. In the N. T. it is used almost exclusively by St. Paul, except for I Pet. IV, 10. The word is not found in profane Greek but does occur with its N. T. signification in Philo, de Alleg. II, 75 B. Cf. Cremer; Sophocles; Thayer s. v.; cf. also C. E. s. v.

3. *πνεῦμα*: occurs frequently in all periods of the language. Gregory is using the term in its eccl. sense, equivalent to the Latin

*afflatus*, especially the *afflatus* or the “inspiration” of prophets. Cf. Thayer, Sophocles; Cremer, L. & S. s. v. For a similar use of *afflatus* in Cicero, cf. N. D. 2, 66: *Nemo igitur vir magnus sine aliquo adflatu divino umquam fuit.*

*προφητείας*: used here in the same sense as in I Cor. XIV, 11, namely, “to disclose or expound the mysteries of Faith,” “to preach publicly,” “to exhort the people to virtue,” i. e. not merely to preach.

*οὗτοι* for *οἵδε*: in Classical Greek *οὗτος* and *οἵδε* are commonly used with this distinction, that the first refers to what immediately precedes, the other to what immediately follows. Still not seldom *οὗτος* (*τοιοῦτος*, *τοσοῦτος*, *οὗτως*) refers to what follows; far more seldom *οἵδε* (*τοιόσδε*, *τοσόσδε*, *τηλικόσδε*, *ῶδε*) to what goes before. Cf. Kühner II, 1, 646; Smyth 1241, 1245, 1247, 1248, 1257. In the first century B. C. *οὗτος* began to replace *οἵδε*, finally crowding it out completely. Cf. Brugmann, 487; Jannaris, 564, 1425, 1426; Robertson, 696 (Radermacher N. T. Gr. 62). This tendency of allowing *οὗτος* to replace *οἵδε* is found in Basil, cf. Way, 8; it is also observed frequently in Julian, cf. Boulenger, 178 ff.; and for further examples in Gregory, cf. *Πρὸς Εὐνόμιον*. I, 184, 15 (M. II, 429 A) *τοῦτο*; ibid. 191, 12 (437 A) *ταῦτα*; ibid. II, 281, 25 (989 B) *ἐκεῖνο*; ibid. III, 2, 21 (573 B) *τοῦτον*; Letter V, 30, 14 (M. III, 1032 A) *αὕτη*; *et passim*. The only instance of *τάδε* noted in a cursory reading of Gregory’s works is found in *Πρὸς Εὐνόμιον*. I, 190, 8 (M. II, 436 B).

4. *Στέφανος*, *Πέτρος*, *Ἰάκωβος*, *Ἰωάννης*, *Παῦλος*: Cf. Sect. 1, 2, 6, above.

6. *ὁ ποιμήν*: appropriately did Gregory assign to Basil a place closely linked with that of the apostolate. Had he lived in the Apostolic Age, Gregory would not have hesitated to reckon him with St. Paul. Since such was not the case he ranked him as a pastor and a doctor, gifts intimately connected with that of the apostolate. Apostles together with prophets, pastors, and doctors in the beginning went from place to place founding and maintaining churches. Gregory’s claims for Basil are substantiated by his achievements. Basil was reckoned among the greatest ecclesiastical orators of his day, he was counted as a great exponent and

defender of Christian doctrine, and he was considered a great ecclesiastical administrator and pastor of souls. Highly gifted by nature, he had also received by way of education the very best that the time could afford. These gifts, coupled with those of grace, particularly the *χαρίσματα*, *ποιμήν*, and *διδάσκαλος*, enabled him to accomplish successfully the great work Divine Providence had entrusted to him. He became the “Church’s most effective instrument, after St. Athanasius, in the final victory over Arianism.”

*τίς οὗτος . . . τὸν . . . Βασίλειον* (6-11): a highly rhetorical passage, being a rhetorical question with dialektikon, *kuklos*, chiastic parison, and homoioptoton. Note the internal rhythm and also the clausulae of the types:  $\sim\mid\sim\mid\sim\sim 2$  δεῖξαι τὸν ἄνδρα;  $\sim\sim\mid\sim\sim\mid\sim\sim 2$  ἀποστόλους ἀκούσας;  $\sim\mid\sim\sim\mid\sim\sim 2$  τοὺς ἀποστόλους;  $5\beta\sim\mid\sim\sim\mid\sim\sim\sim$  καὶ διδάσκαλον;  $\sim\mid\sim\sim 1$  τοῦτον λέγω;  $\sim\mid\sim\sim\mid\sim\sim 2$  τῆς ἐκλογῆς;  $\sim\sim\mid\sim\sim\mid\sim\sim 2$  λόγῳ Βασίλειον.

7. *χάρις*: i. e. Basil’s *χαρίσματα*, namely, that of *ποιμήν* and *διδάσκαλος*. The special spiritual gifts bestowed upon him by Providence for the fulfillment of his mission.

11. *τὸ σκεῦος τῆς ἐκλογῆς . . . Βασίλειον*: antonomasia. For a similar use of *σκεῦος* in Gregory’s writings, cf. Letter XVII, 54, 9; 55, 19 (M. III, 1064 D, 1065 D)—*σκεῦος ἐκλογῆς*; *Ἐγκώμι. Στέφ.*, M. III, 708 C: *τὸ μέγα σκεῦος τῆς Ἐκκλησίας Παῦλος*; 708 A: *τὸ σκεῦος τῆς ἀληθείας, et passim*. The figure is borrowed from Scripture, cf. Acts IX, 15: *εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος, Πορεύου, ὅτι σκεῦος ἐκλογῆς μοί ἔστιν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἔθνῶν καὶ βασιλέων, νῦν τε Ἰαράγλ.* “And the Lord said to him: Go thy way; for the man is to me a vessel of election, to carry my name before the Gentiles, and kings, and the children of Israel.” The Greek Testament omits the articles *τό* and *τῆς* respectively. Gregory’s use of the article *τῆς* produces the clausula of the type  $\sim\mid\sim\sim\sim$ .

*τὸν ὑψηλόν . . . , τόν . . . , τόν . . . , τόν . . . λόγων*: phrase epanaphora, secured by fourfold repetition of the article. Note the clausulae:  $\sim\sim\mid\sim\mid\sim\mid\sim\sim\sim 2$  πολιὸν ἐκ νεότητος;  $\sim\sim\sim\mid\sim\sim\sim 2$  ἔξωθεν λόγων.

12. *γεννήσεως*: is used in the N. T. and by the Fathers in the sense of “birth,” “nativity,” “generation.” Cf. Luke I, 14:

“nativity of John the Baptist”; Matt. I, 18: “the generation of Christ.” However, *γένησις* seems to be Attic. It often occurs in Plato in the sense of “an engendering or production,” and it is cited also for Eur., Arist., and Lucian. On the other hand *γένεσις*, in the sense of “nativity,” is the term cited for astrologers and Atticists; in fact, it appears to be used indiscriminately by Attic and later writers. Gregory seems to use the terms almost interchangeably. Cf. *Δόγ. Κατ.*, 13, 61, 10; 16, 70, 4; 27, 10, 2 and 16; cf. also *Πρὸς Εὐνόμ. II*, 343, 21; *et passim*. For Gregory Nazianzene’s use, cf. Hürth 91 s. v.

*πολυάν:* a poetic word. Very rare in Attic prose in its literal sense of “gray hair”; in its metaphorical sense of “hoary,” “venerable,” cited only for Aesch. Supp. 658; Eur. El. 701; Plat. Tim. 22 B. Cf. L. & S.; Schmid I, 133; IV, 219, 321. For its use in Gregory Nazianzene, cf. Hürth 113 s. v.

13. *Μωϋσέα:* For the Scriptural account of Moses, cf. Exod. II, his birth; Exod. III, his vision of the burning bush; Exod. VII-XII, leads Israel out of Egypt, etc. Gregory gives an outline and an allegorical interpretation of the life of Moses in his *Περὶ τοῦ Βίου Μωϋσέως*, M., I, 297-326; 327-429.

14. *τὸν ἄνθρακα βίω τε καὶ λόγῳ βασίλειον, τὸν ἀστεῖον τῷ Θεῷ ἐκ γεννήσεως, . . . παιδευθέντα μὲν κατὰ Μωϋσέα πάσῃ σοφίᾳ τῶν ἔξωθεν λόγων:* cf. Acts VII, 20 and 22: ἐν φυλῆ ἐγενήθη Μωσῆς, καὶ ἦν ἀστεῖος τῷ Θεῷ . . . 22 καὶ ἐπαιδεύθη Μωσῆς πάσῃ σοφίᾳ Αἰγυπτίων: ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ. 20 “At the same time was Moses born: and he was acceptable to God . . . 22 And Moses was instructed in all the wisdom of the Egyptians: and he was mighty in his words and in his deeds.”

*τῶν ἔξωθεν λόγων:* the term *ἔξωθεν* in the sense of “profane” or “secular science” in opposition to “sacred or religious” occurs frequently in Gregory’s writings and the works of the Fathers in general. Cf. *Πρὸς Εὐνόμ. II*, 219, 2 (M. II, 912 D); *et passim*.

15. *τῆς τελειώσεως, συντραφέντα καὶ συνανηγθέντα καὶ συνακμάσαντα:* Alliteration, assonance with polysyndeton and parachesis. Note the clausulae of the form: ~|~|~|~|~|~ 4: ~||~|~|~|~|~ 3: ~||~|~|~|~|~ 2.

16. ὅθεν διδάσκων πάντα ἀνθρωπον ἐν πάσῃ σοφίᾳ: the verb *διδάσκειν* construed with the accusative of the person and *ἐν* with the dative of the thing, instead of the double accusative construction, is very unusual. Cf. Kühner II, 1, 328 An. 10b. It may be on the analogy of the regular construction with *παιδεύειν*. But cf. Acts VII, 22 quoted in line above.

17. ἀριστεύς: chiefly a poetic word, used from Homer on. Cf. Schmid, IV, 277; cf. also Cunliffe s. v.

*περιδέξιος*: a poetic word. For further examples of its use in Gregory, cf. Letter XVIII, 58, 18 (M. III, 1069 C); Letter XXV, 78, 16 (M. III, 1097 B). The terms *περιδέξιος* occurs also in Greg. Naz., cf. Hürth 113 s. v. Schmid classifies the word as poetic and cites it for Philostratus G 283, 11, II., Ar., Opp., and Aristid II 19, 23. Cf. Schmid, IV, 324.

19. ὑπερέχων . . . τούς . . . νομίζοντας: in Classical Greek *ὑπερέχειν* is construed with the genitive. Its use with the accusative, as here, is poetic and Xenophontic. Cf. Kühner II, I, 393 b; 394 An. 11.

*θατέρω*: a late and less correct form for *τέρης*, which occurs in Menand. Incert. 200, Lyc. 590, Joseph., and eccl. writers. Cf. L. and S. s. v. Sophocles s. v.

22. "Ελληνας": Greeks, i. e. "pagans," "gentiles," "heathens," "idolaters" as opposed to Jews. Cf. L. & S. For its use in Basil and Christian authors in general, cf. Way 112, n. 4: "Strabo (370) says that this name was known to Hesiod as designating the Greeks; but the earliest usage of "Ελληνες as a national name appears in an Inscription of Ol. 48, 3 (586 B.C.), cited by Pausanias 10, 7, 4-6. At that time the name must have been general, and was especially opposed to *βάρβαροι*. The Greek-speaking Jews used the name "Ελλην in the sense of pagan, gentile, heathen, idolater, apparently because the Greeks were the most prominent gentile people with whom they were acquainted. This signification passed into the works of Christian authors, the Greeks properly so called being designated by the term "Ελλαδικοί or *Γραικοί*." Not only the meaning of the word "Ελλην itself, but the meaning of this entire passage is clearly explained by Gregory in the *πρόλογος*

to his work *Λόγος Κατηχητικός*. Here he shows the importance of catechetical instruction and emphasizes that a variety of methods must be used in dealing with the diversities of religious belief—*(οὐ μὴν ὁ αὐτὸς τῆς διδασκαλίας τρόπος ἐπὶ πάντων ἀρμόσει τῶν προσιόντων τῷ λόγῳ, ἀλλὰ κατὰ τὰς τῶν θρησκειῶν διαφορὰς μεθαρμόζειν προσήκει καὶ τὴν κατήχησιν, πρὸς τὸν αὐτὸν μὲν ὄρῶντας τοῦ λόγου σκοπόν, οὐχ ὁμοιότρόπως δὲ ταῖς κατασκευαῖς ἐφ' ἑκάστου κεχρημένους . . . οὐ τοῖς αὐτοῖς θεραπεύσεις τοῦ "Ελληνος τὴν πολυθείαν καὶ τοῦ Ἰουδαίου τὴν περὶ τὸν μονογενῆ θεὸν ἀπιστίαν, οὐδὲ ἀπὸ τῶν αὐτῶν τοῖς κατὰ τὰς αἱρέσεις πεπλανημένοις ἀνατρέψεις τὰς ἡπατημένας περὶ τῶν δογμάτων μνθοπούλας.* The aim of Gregory's Catechism was to instruct the educated converts, whom he classifies as converts from Judaism, converts from Hellenic thought, and converts from heretical tenets. Gregory then lays down a general principle for the controversy; viz., one must make sure of the opinion, belief, or tenet held by his opponent, then frame his argument accordingly, seeking first some point of agreement so that truth may be forcibly brought to light—ἀλλὰ χρή, . . . , *πρὸς τὰς προλήψεις τῶν ἀνθρώπων βλέπειν καὶ κατὰ τὴν ἐγκειμένην ἑκάστης πλάνην ποιεῖσθαι τὸν λόγον, ἀρχάς τινας καὶ προτάσεις εὐλόγους ἐφ' ἑκάστης διαλέξεως προβαλλόμενον, ώς ἂν διὰ τῶν παρ' ἀμφοτέρους ὅμολογονμένων ἐκκαλυφθείη κατὰ τὸ ἀκόλουθον ἡ ἀλήθεια.* He then proceeds to illustrate his meaning. In refuting Hellenic thought it is necessary to ascertain whether representatives of these tenets believe in the existence of God or not. If not, then attempt to refute their atheism with the argument based on the wisdom observed in the order and beauty of the universe. On the other hand, if it is a question of polytheism, urge the perfection of God's attributes as a proof of the unity of God.—*εἰ μὲν οὖν μὴ εἶναι λέγοι, ἐκ τῶν τεχνικῶς καὶ σοφῶς κατὰ τὸν κόσμον οἰκονομουμένων προσαχθήσεται πρὸς τὸ διὰ τούτων εἶναι τινα δύναμιν τὴν ἐν τούτοις διαδεικνυμένη καὶ τοῦ παντὸς ὑπερκειμένην ὁμολογῆσαι . . . πότερον τέλειον ἡ ἐλλιπὲς ἡγεῖται τὸ θεῖον; τοῦ δὲ κατὰ τὸ εὐκός τὴν τελειότητα προσμαρτυροῦντος τῇ θείᾳ φύσει, τὸ διὰ πάντων αὐτὸν τῶν ἐνθεωρουμένων τῇ θεότητι τέλειον ἀπαιτήσωμεν, ώς ἂν μὴ σύμμικτον ἐκ τῶν ἐναντίων θεωροῖτο τὸ θεῖον, ἐξ ἐλλιποῦς καὶ τελείου.* Therefore, when Gregory says that Basil overcame heretic and Greek by means of their own doctrine, he means to say that it was Basil's extensive and profound knowledge of both the profane and

sacred sciences which, as it were, defeated heretic and pagan with their own weapons.

23. ἀντιπάλων: mostly poetic. The term *ἀντίπαλος* does not occur in the N. T. Greek. It is used by several Attic writers, chiefly the poets, and by the Atticists, Aelian and Philostratus. Cf. L & S; Linwood s. v.; Schmid III, 101; IV, 256. Among eccl. writers it usually means "the adversary Satan," as in Basil III 237 B; Apocr. Act. Philipp. 38. Cf. Sophocles s. v. For another example in Gregory, cf. Πρὸς Εὐνόμ. I, 156, 22 (M. II, 397 B).

*πτῶσιν*: as an antonym of *ἀνάστασις* the term takes on a deeper significance, a meaning not found in pagan writers; viz., "complete spiritual ruin." Cf. Luke II, 34 and Isais. VIII, 14: the *πτῶμα* of Luke and the Prophet is Christ, the Stone of Stumbling and Rock of Offense, on which unbelief shall fall and be dashed to pieces. Elsewhere Gregory uses *πτῶμα*, cf. Λόγ. Κατ. 116, n. 6: "*πτῶμα* Krabinger rightly translates *cadaver* following Hervetus; Fronto Ducaeus, however, suggests *lapsum*, in view of κύπτει πρὸς τὸν πεπτωκότα below (117, 8)." Cf. also Πρὸς Εὐνόμ. II, 335, 19 (M. II, 1053 A): *τοῖς τε μὴ ἐμβαθύνουσι τῷ πτώματι τῆς ἀμαρτίας*.

25. *στεφανῖται*: "victors" is a late meaning for the word. Cf. Sophocles; L & S s. v.; Schmid, II, 150.

17-25. *οἶνον τις ἀριστεύει . . . ἐγίνοντο*: these ten lines are a mass of florid rhetoric. They contain a comparison with metaphor, also examples of arsis and thesis, antithesis, chiastic parison, and polypton. Note also the clausulae.

## SECTION 2.

Page 6, Line 2-6. *τὸν γνήσιον . . . δίδωσιν μόνος*: note the accumulation of rhetoric here: metaphorical pleonasm with antonomasia, epanaphora, paranomasia, repetitive paranomasia, parison, onomatopoeia, and clausulae.

*ὑποφήτην*: mostly poetic. Homer and Theocritus use *ὑποφήτης*, but Pind., Eur., Aesch., and Plat. use *προφήτης*.

4. *ἀγωνιστήν*: a classical word, not found in N. T. Greek, but

frequently used by Dion. H., Philost., Aristid., Dio Chry. especially with the genitive as here. Cf. Schmid II, 214, IV, 338; Stephanus 1133 c; L & S s. v.

*πρόμαχον*: mostly poetic; often in Homer. It is cited particularly for trag. and epigram. Cf. L & S s. v.

8. *Παύλω . . . Σιλουανὸς καὶ Τιμόθεος*: Gregory thinks that the association of these three names shows the harmonious action of the three toward one end; as he himself says in *Πρὸς Εὐνόμ.* I, 81, (5-7) [M. II, 312 C].

10. *ἄγιος*: used here in the eccl. meaning of "saint." The name of "saint," (*ἄγιος*), denoted the Christian relationship to God and the future life (or *Βασιλεία τοῦ θεοῦ*, the kingdom of God). As a technical term applied by Christians to one another it disappeared after the middle of the second century. For Gregory's definition of the *ἄγιοι*, cf. *Πρὸς Εὐνόμ.* III, 5, 10-12: 'Αγίοις ἡ ἐκκλησία τοὺς τῷ ἀγίῳ πνεύματι θεοφορούμένους ἐπίσταται πατριάρχας νομοθέτας προφήτης εὐαγγελίστας ἀποστόλους.

14. *πρὸς τὴν πίστιν ἡ πίστις καὶ πρὸς τὸν λόγον ὁ λόγος*: another highly rhetorical passage. Note polyptoton and perfect parison with isocola. Note also the clausulae of the form: ~ ~ || ~ || ~ ~ 2 πίστις ἡ πίστις (~ ~ || - | ~ ~): ~ ~ || ~ || ~ ~ 2 λόγον ὁ λόγος.

15. *ἀντεξετάζων*: a late and rare Class. word. The verb *ἀντεξετάζειν* is cited once for Aeschines 1, 8, 37: *ἀντεξετάσαι τοὺς τρόπους τοὺς Τιμάρχον*; then for Plut. and other late writers. Gregory's language, like that of most of the Church Fathers of the fourth century, very often bordered on that spoken and written by Aristotelian contemporaries and that of the Evangelists and Apostles. Cf. Meridier, 79.

16. *μίαν . . . ἀμφοτέρων τὴν χάριν*: note the hyperbaton and the resulting clausulae: ~ || ~ ~ 1.

*χάριν*: cf. Sect. 1, 1, 13, and line 23—*ποιμήν*.

17. *ἐγγινομένην*: this spelling is characteristic of the Atticists.

*κατὰ τὴν ἀναλογίαν τῆς πίστεως*: cf. Rom. XII, 6: *ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν χάριν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως*. "And having different gifts, ac-

cording to the grace that is given us, or prophecy, to be used according to the rule of faith.” Again cf. ver. 3 of the same chapter, for it suggests an explanation of the phrase: *κατὰ . . . ἀναλογίαν . . . πίστεως*: Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ’ ὁ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἔκαστῳ ὡς ὁ Θεός ἐμέρισε μέτρον πίστεως. “For I say, that by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety and according as God hath divided to every one the measure of faith.” The wise and just man is aware of his true position in a Christian community, that is, he judges rightly of his power and capacity and of the right use of spiritual gifts. He, moreover, remembers that his position does not depend upon himself but upon the measure of faith allotted to him by God, a faith that is a gift of God upon which all other gifts depend. He furthermore, realizes that these gifts must be exercised in proportion to the faith that is in him. Cf. I. C. C., Romans, 356.

18. *γενεᾶς*: a poetic word. In the sense of “generation” *γενεά* is rare in prose, being mostly a Homeric word. For a similar use of the word in Greg. Naz., cf. Hürth, 109 s. v.

19. *τῆς θείας οἰκονομίας*: a Christian phrase. “The Divine Dispensation,” relating to the Incarnation and the consequent redemption of mankind as distinguished from *θεολογία*, “theology,” which is concerned with all that relates to the divine and eternal nature of Christ.

21. *μεταγεγέστερος*: a rare and late word. For two more instances of Gregory’s use of the word, cf. quotation from *Πρὸς Εὐνόμ.* in line 42 below. It is not found in N. T. Greek; the comparative is cited for Dio Chrysostom, Lucian Salt. 311, and Diodorus Siculus; the positive is used in Menander ‘Επιτ. I. Cf. Schmid, I, 368; L & S s. v.

### SECTION 3.

Page 8, Line 2. *δόξαν*: in Class. Greek, *δόξα* means “judgment,” “view,” “opinion,” in the sense of good as opposed to bad opinion. It is thus found generally in profane writers, always in sacred writers. As an extension of this significance it means “praise,” “honor,”

"glory." In translation of the Hebrew "splendor," "brightness," it is a use foreign to Greek writers. Gregory uses it here in its eccl. sense of "the glorious condition of blessedness into which it is appointed and promised that the true Christian shall enter after their Saviour's return from heaven": as in Rom. VIII, 18, 21; IX, 23; 2 Cor. IV, 17; Col. I, 27; III, 4. Cf. Thayer s. v.; ibid. 697; Cremer s. v.

3. *πρεσβεῖα*; poetic. Cf. Schmid II, 205. Gregory is here discussing the nature of the prerogatives of time just as he has already done in his Πρὸς Εὐνόμ. I, 73 (12-29), 74 (1-20); [M. II, 304], thus: . . . ἡ οὐχὶ τοῦτο, χρονικὴν δέ τινα τὴν ὑπεροχὴν ἐννοῶν κατὰ τὰ πρεσβεῖα τῆς ἀρχαιότητος τὸ πλέον νέμει, καὶ διὰ τοῦτο τὴν τοῦ πατρὸς οἰστίαν μόνην ἀνωτάτῳ φησίν; οὐκοῦν εἰπάτω, τίνι τὸ πλέον τῆς τοῦ πατρὸς ζωῆς διεμέτρησε, μηδὲν διαστήματος χρονικοῦ προεπινοούμενου τῆς τοῦ μυνογενοῦς ὑποστάσεως.

Καίτοι εἱ καὶ τοῦτο ἦν (εἰρήσθω γὰρ καθ' ὑπόθεσιν τέως), ἡ τῷ χρόνῳ προήκοντα τῆς μεταγενεστέρας οὖσίας τί μᾶλλον ἔχει τὸ εἶναι, κατ' αὐτὸν λέγω τὸν τοῦ εἶναι λόγον, ὥστε τὴν μὲν ἀνωτάτῳ καὶ κυρίᾳν λέγειν, τὴν δὲ μὴ οὔτως ἔχειν; τοῦ γὰρ προγενεστέρου πρὸς τὸ νεώτερον ὁ μὲν χρόνος τῆς ζωῆς πλειῶν ἐστίν, ἡ δὲ οὔσια παρὰ τοῦτο οὔτε πλέον οὔτε ἔλαττον ἔχει. σαφέστερον δὲ τοῦτο καὶ δι’ ὑποδειγμάτων γενήσεται. τί ἔλαττον εἴχε τοῦ Ἀβραὰμ κατὰ τὸν οὐσίας λόγον ὁ μετὰ δεκατέσσαρας γενέας ἀναδειχθεὶς Δαβίδ; ἄρα τι μετεποίηθη τῆς ἀνθρωπότητος ἐπὶ τούτου καὶ ἡττον ἀνθρωπος ἦν, ὅτι τῷ χρόνῳ μεταγενέστερος; καὶ τίς οὔτως ἡλίθιος ὥστε τοῦτο εἰπεῖν; εἰς γὰρ ἐφ' ἔκατέρων τῆς οὖσίας ὁ λόγος οὐδὲν τῇ παρόδῳ. τοῦ χρόνου συναλλοιούμενος. οὐδ' ἄν τις εἶποι τὸν μὲν μᾶλλον ἀνθρωπον εἶναι διὰ τὸ προήκειν τῷ χρόνῳ, τὸν δὲ ἄλαττον μετέχειν τῆς φύσεως, ὅτι μεθ' ἔτέρους τῇ ζωῇ ἐπεδήμησεν, ὥσπερ ἡ προαναλωθείσης ἐν τοῖς προλαβοῦσιν τῆς φύσεως, ἡ τοῦ χρόνου τὴν δύναμιν ἐν τοῖς παρωχηκούσι προδαπανήσαντος. οὐδὲ γὰρ ἐπὶ τῷ χρόνῳ ἐστιν ἀφορίζειν ἐκάστῳ τὰ μέτρα τῆς φύσεως, ἀλλὰ αὐτὴ μὲν ἐφ' ἑαυτῆς μένει διὰ τῶν ἐπιγνομένων ἑαυτὴν συντηροῦσα· ὁ δὲ χρόνος φέρεται κατὰ τὸν ἴδιον τρόπον εἴτε περιέχων εἴτε καὶ παραρρέων τὴν φύσιν παγίαν καὶ ἀμετάθετον ἐν τοῖς ἰδίοις μένουσαν ὅροις. οὐκοῦν οὐδὲ εἱ τῷ χρόνῳ δοθείη τὸ πλέον ἔχειν, καθὼς ὁ λόγος ὑπέθετο, κυρίως τῷ πατρὶ μόνῳ τὸ ἀνώτατον τῆς οὖσίας προσμαρτυρήσοντι· μηδεμιᾶς δὲ οὖσης τῆς κατὰ τὰ πρεσβεῖα τοῦ χρόνου διαφορᾶς (πῶς γὰρ ἄν τις ἐπὶ τῆς προαιωνίου φύσεως τὸ τοιοῦτον ἐπινόησει, παντὸς διαστή-

ματος μετρητικοῦ κάτω τῆς θείας φύσεως εὑρισκομένου) τίς καταλείπεται λόγος τοῖς ἐπιχειροῦσι τὴν πρόχρονόν τε καὶ ἀκατάληπτον οὐσίαν τῇ πρὸς τὸ ἄνω καὶ κάτω διαφορὰ διασχίζειν.

4. *καθώς*: the word occurs occasionally in profane writers from Aristotle down for the Attic *καθά* (*κατὰ* ᾧ), but is emphatically censured by Phrynicus and the Atticists. Cf. Thayer; Sophocles s. v.; Schmid IV, 625. It is of frequent occurrence in N. T. Greek. For its use in the N. T., cf. Robertson, 433, 963, 968; in O. O. 1045. It is not uncommon in Basil, cf. Way, 169.

5. *τὴν ἀπόδειξιν ἔχει* for *ἀποδείκνυσιν*: periphrasis for the sake of clausulae.—~| ~ ~ || ~ ~ 2. Cf. Longinus XXVIII. 1, 2: *καὶ μέντοι περίφρασις ώς οὐχ ὑψηλοποιόν, οὐδεὶς ἀν οἷμαι διστάσειν. ώς γὰρ ἐν μονοτικῇ διὰ τῶν ταραφώνων καλουμένων ὁ κύριος φθόγγος ἡδίων ἀποτελεῖται, οὕτως ἡ περίφρασις πολλάκις συμφέγγεται τῇ κυριολογίᾳ καὶ εἰς κόσμον ἐπὶ πολὺ συνηχεῖ, καὶ μάλιστ’ ἀν μὴ ἔχῃ φυσῶδες τι καὶ ἀμονσον ἀλλ’ ἡδέως κεκραμένον.* He cites an example from Plato and comments as follows: *ἄρα δὴ τούτοις μετρίως ὥγκωδε τὴν νόησιν, ἡ ψιλὴν λαβὼν τὴν λέξιν ἐμελοποίησε, καθάπερ ἀρμομίαν τινὰ τὴν ἐκ τῆς περιφράσεως περιχεάμενος εὑμέλειαν.*

*ὅ γὰρ εἰδὼς . . . γενέσεως αὐτῶν:* Cf. Dan. XIII, 42: *ἀνεβόησεν δὲ φωνῇ μεγάλῃ Σονσάννα καὶ εἶπεν Ὁ θεὸς ὁ αἰώνιος ὁ τῶν κρυπτῶν γνώστης, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως αὐτῶν.* “Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass.”

6. *συνδιεξιοῦσαν*: cited only for Xen. Mem. 4, 7, 8.

7. *τοῦ διαβόλου*: in the sense of “Devil,” as here, it is used by eccl. writers. In Letter CCIV of St. Basil, the name *διάβολος* is more immediately connected with *διαβάλλειν* “to calumniate.” *Διάβολος* alone is used several times in the Bible in the sense of slanderer, but *ὁ διάβολος* is applied *par excellence* to the “Slanderer” as the prince of devils and the author of evil, as here.

8. *κατάλληλον*: probably an Aristotelian word. The citations are from Arist. Probl. 11, 58, 3 and later writers as Dion. H. VI, 1039, 9; Strab. 2, 1, 29, p. 126, 15 al. Cf. L & S; Sophocles; also Thayer s. v. Stephanus (1875 c) cites it for Plat. Minos 145. It is not found in either the Teubner or Oxford

(Burnet) texts, nor in the critical apparatus of either. The Minos, although contained in the Platonic Corpus, is not considered a genuine work of Plato. Cf. Christ, Vol. VII, 1, 706. The word occurs frequently in Gregory. Cf. Περὶ τοῦ Βίου Μωϋσέως, M. I, 304 B, also Λόγι. Κατ. 8, 3; 23, 5; 30, 9; 138, 16 (twice), 146, 5; 148, 7; 23, 7; 146, 15; 163, 20.

*ἀρρωστήματι*: rare in Classical period, not in the N. T., infrequent among the Atticists, since it occurs but once in Dio Chrysostom and Lucian. In the sense of "a moral infirmity," as here, it is cited in Plut. Nic. 28, *ἀρρώστημα πατρῷον*. Cf. Schmid I, 145, 309; also L & S (new edition) s. v. In this latter sense the word occurs twice in the *Λόγος Κατ.*, cf. 47, 4; 69, 10 (M. II, 36 D, 49 D). The Stoics likewise use the term *ἀρρώστημα* in the same sense. For its meaning as given by Cicero, cf. Tus. IV, 10.

9. *ἐτοιμάζει*: mostly poetic. *ἐτοιμάζειν* prevails in the active in older writers (Hom., Hdt., and Thuc.), the prose of the fourth century B. C. usually has the middle, while the *κοινή* (Polyb., Sept., N. T.) again prefers the active. Cf. Schmid, IV, 298.

*ὡς ἀν μή . . . περιύδοι*: *ὡς ἀν* and the optative after primary tenses to denote purpose is very rare in Attic prose. It so occurs chiefly in Xenophon and Herodotus, but even there more frequently after secondary than primary tenses. The optative with *ἀν* after primary tenses, and very probably after secondary tenses, is not strictly final but potential. Cf. Kühner II 2, 386 b; Smyth 2202; G. M. T. 329, 330. This construction, analogous to *ὅπως ἀν*, is frequent in the Atticists. Cf. Schmid II 58. St. John Chrysostom's use of *ὡς* with the optative conforms to the classical norm, although he does use less common constructions with this word in certain cases. The use of *ὡς* and the optative of purpose occurs only three times in all his writings. Cf. Dickinson, 131 ff. St. Basil in his Letters uses it five times. Cf. Way, 22. Gregory like Xen. uses it freely. In a cursory reading of Gregory's works, the following means of expressing purpose have been noted:

*ἴνα* with the subjunctive, very frequent.

*ἴνα* with the optative, very rare.

*ὡς ἀν* with the optative, very frequent.

ώς ἄν with the subjunctive, occasionally.  
 ὅπως with the subjunctive, occasionally.  
 ὅπως with the optative, occasionally.  
 ὥστε with the infinitive, occasionally.  
 ώς with the infinitive, very rare.  
 ώς ἄν with the future optative, rare.  
 ώς with the future participle, occasionally.  
 The future participle, occasionally.  
 The articular infinitive (genitive), occasionally.  
 The infinitive alone to express purpose, occasionally.

*ἀθεράπευτον . . . τῶν ἀνθρώπων τὴν νόσον*: genitive of relation, which is more frequent in poetry than in prose. Cf. Smyth, 1428 a.

10. *πρόσφορόν τε καὶ κατάληλον . . . ιατρὸν ἐτοιμάζει . . . ἀθεράπευτον . . . ἀνθρώπων τὴν νόσον*: note the unrestrained use of hyperbaton and the resulting clausulae.— ~ ~ | ~ || ~ ~ ~ ~ 2 ; ~ | ~ ~ || ~ || ~ ~ 2.

#### SECTION 4.

12. *τῆς Χαλδαϊκῆς φιλοσοφίας*: an attributive adjective used instead of the attributive genitive of the noun is frequent in poetry but rare in prose. It is, in general, characteristic of lyric and dramatic poetry; Homer, however, affords examples of this same construction. For example, cf. B 540; K 326; B 416; B 658; Eur. I. T. 72, al.; for a similar usage in Latin, cf. Hor. carm. 1, 3, 36, *Herculeus Labor*. Cf. Kühner II, 1, 261 a, An. 1; Smyth 1035. An explanation of this passage can be found in Πρὸς Εὐνόμ. V, 102 (27), 103 (1-25) [M. II, 681 B, C, D.], where Gregory discourses upon the development of polytheism. ἐπειδὴ γὰρ ἀπαιδεύτῳ καὶ μικροφεύ διανοίᾳ πρὸς τὰ τῆς κτίσεως κάλλη θαυμαστικῶς διετέθησαν, οὐ χειραγωγῷ τε καὶ ὀδηγῷ θαύματι τῶν φαινομένων πρὸς τὴν τοῦ ὑπερκειμένου κάλλους κατανόησιν συγχρησάμενοι, ἀλλὰ μέχρι τῶν καταλαμβανομένων ἔστησαν ἑαυτῶν διάνοιαν καὶ ἔκαστον τῆς κτίσεως μέρος ἴδιαζόντως ἔθανμασαν, διὰ τοῦτο οὐκ ἐν ἐνί τινι μόνῳ τῶν φαινομένων τὴν περὶ τὸ θεῖον ὑπόληψιν ἔστησαν, ἀλλὰ πᾶν τὸ ἐν τῇ κτίσει βλεπόμενον θεῖον ἐνόμισαν. καὶ οὕτω τοῖς μὲν Αἰγυπτίοις περὶ τὰ νοερὰ πλεῖστον ἐνεργηθείσης τῆς πλάνης αἱ μυρίαι τῶν δαιμόνων μορφαὶ εἰς φύσεις θεῶν ἡριθμήθησαν, τοῖς δὲ Βαβυλωνίοις ἡ ἀπλανῆς τοῦ πόλου περιφορὰ θεὸς ἐνομίσθη,

ὸν καὶ Βὴλ ὡνόμασαν. οὕτω δὲ καὶ τὸν ἐφεξῆς ἐπτὰ ἡ Ἑλληνικὴ ματαύτης ἴδιαζόντως θεοποιήσασα ἄλλῳ ἄλλως κατά τινα τῆς ἀπάτης ἴδιαζοντα λόγον ὑπέκυψε. πάντας γὰρ τούτους ἐν ἀλλήλοις ἀναστρεφομένους τὸν κύκλους κατανοήσαντες, ἐπειδὴ περὶ τὸ ἀκρότατον ἐπλανήθησαν, δι’ ἀκολούθου καὶ μέχρι τοῦ ἐσχάτου τὴν αὐτὴν πλάνην συνδιεσώσαντο. καὶ πρὸς τούτους αὐτὸν τε τὸν αἰθέρα καὶ τὸν ὑποκεχυμένον ἀέρα τὴν τε γῆν καὶ τὴν θάλασσαν καὶ τὴν ὑποχθόνιον λῆξιν καὶ αὐτῆς δὲ τῆς γῆς ὅσα χρειώδη καὶ ἀναγκαῖα πρὸς τὴν ἀνθρωπίνην ἐστὶ ζωὴν οὐδὲν ὅ τι τῆς θείας ἀπόκληρον εἶναι φύσεως ἔδογμάτισαν, ἀλλ’ ἐκάστῳ τούτων ὑπέκυψαν, δι’ ἐνός τινος τῶν ἐν τῇ κτίσει προφαινομένων πᾶσιν ἕαντοὺς τοῖς ἐφεξῆς τῆς κτίσεως μορίοις καταδούλωσαντες, ὡς εἴγε κα’κείνους ἀθέμιτον ἐξ ἀρχῆς κατεφάνη τὸ πρὸς τὴν κρίσιν βλέπειν, οὐκ ἀν εἰς τὴν πολύθεον ταύτην ἀπάτην ἀπεπλανήθησαν. Cf. also Πρὸς Εὐνόμ. II 241 (20-30), 243 (1-10). [M. II 940, 941]. In this connection, cf. the parallel account in Wisdom XIV.

13. *ἐν τῇ ποιᾷ κινήσει*: *ἐν* with the dative to express means is a poetic usage. It appears peculiar to the language of tragedy and is found frequently in Sophocles: Ph. 60, 102, 1293; Ant. 961, 1002; Tr. 886. Cf. Kühner II, 1, 436, An. 7; Smyth, 1511. This usage occurs frequently in Gregory's writings. Eight instances are also found in Basil's Letters. Cf. Way, 6.

14. *ὑπερκεῖσθαι* δέ τινα . . . δύναμιν *ποιητικήν*: for a parallel phrase in which *ὑπέρκειμαι* is employed in the same sense, "transcend," as here, cf. Λόγ. Κατ. 58, 15: *ὑπερκεῖσθαι τινα δύναμιν ποιητικήν τῶν γινομένων καὶ συντηρητικήν τῶν ὄντων*. The word is frequently used by Gregory in reference to God as the First Cause. The Supreme Being, the creative and conservative Power transcending and overlying all. Cf. Πρὸς Εὐνόμ. I, 152, 6 [M. II, 392 D]. ibid., 178, 24 [M. II, 424 A]. ibid., 183, 12, 12 [M. II, 428 B. C.]; ibid., 196, 1 [M. II, 441 C]; *et passim*. Strawley records it seven times in the same sense of "transcend" in the Λόγ. Κατ., cf. Index III s. v. In its metaphorical sense, "to be placed above (someone in rank)," cited for Gregory Nazianzene; and in the sense of "to excel" cited for Sept. Ezek. 16, 47.

15. *Ἄβραάμ*: . . . διὰ τοῦ καταλιπεῖν . . . πατρῷαν ἀπάτην . . . τῶν αἰσθητηρίων . . . συγγένειαν: Gregory is thinking of Abraham as the instrument chosen by Divine Providence to preserve the

belief of God's chosen people in the one true God. In accordance with God's promise he becomes "the Father of many nations and of all the Faithful," cf. Gen. XVII 5. Gregory's statement must be taken allegorically as he himself declares in a similar parallel passage. Although somewhat lengthy the citation offers a lucid explanation of the present text. Cf. *Πρὸς Εὐνόμ.* II, 240 (25-31), 243 (1-10) [M. II, 940, 941].

16. *ἐπιβάθρα*: an Alexandrian word cited for the Sept. Macc. 3, 2, 31, and for late writers. Cf. Sophocles, L & S s. v. In *Πρὸς Εὐνόμ.* Gregory uses in the same sense the Graeco-Roman word *ἱποβάθρα*. Cf. I, 195, 10 [M. II, 441 A]; ibid., II, 242, 5 [M. II, 940 D].

17. ὃς ἐπιβάθρᾳ τῇ τοιαύτῃ παιδεύσει χρησάμενος, ἀνεξήτησε τὸν διὰ τῶν ὄρωμένων νοούμενον: for the significance of this thought compare Gregory's interpretation of the words of David in Ps. XVIII, 1-5: *οἱ οὐρανοὶ διηγοῦνται δόξαν θεοῦ, ποίησιν δὲ χειρῶν ἀυτοῦ ἀναγγέλλει τὸ στερέωμα. ἡμέρᾳ τῇ ἡμέρᾳ ἐρεύγεται ρῆμα, καὶ τὸν νυκτὶ ἀναγγέλλει γνῶσιν. οὐκ εὐσὶν λαλιαὶ οὐδὲ λόγοι ὡν οὐχὶ ἀκούονται αἱ φωναὶ αὐτῶν: εἰς πᾶσαν τὴν γῆν ἔξηλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ρῆματα αὐτῶν.* 2, "The heavens show forth the glory of God: and the firmament declareth the work of his hands. 3, Day to day uttereth speech: and night to night sheweth knowledge. 4, There are no speeches nor languages, where their voices are not heard. 5, Their sound hath gone forth into all the earth: and their words unto the ends of the world." Gregory discusses David's meaning in *Πρὸς Εὐνόμ.* II, 276 (24), 279 (10) [M. II, 984, 985]. Only such selection is made from the above citation as will clarify the thought of the present passage—II, 277, 27; 278, 1-2: . . . ἀλλ' ἔστι τι τῆς τοῦ παντὸς συστάσεως καὶ διοικήσεως αἵτιον, οὐ πᾶσα ἡ τῶν νοητῶν ἔξηπται φύσις, κἀκεῖθεν τὰς ἀρχὰς καὶ τὰς αἰτίας ἔχει καὶ πρὸς ἐκεῖνο νένευκε τε καὶ ἐπιστρέφεται καὶ ἐν αὐτῷ διαμένει. καὶ ἐπειδή, καθώς φησιν ὁ ἀπόστολος, ἡ ἀΐδιος αὐτοῦ δύναμις καὶ θειότης ἀπὸ τῆς τοῦ κόσμου κτίσεως νοούμενη καθοράται, διὰ τοῦτο πᾶσα ἡ κτίσις καὶ πρό γε πάντων, καθώς φησιν ὁ λόγος, ἡ ἐν τοῖς οὐρανοῖς διακόσμησις διὰ τῆς ἐμφανομένης τοῖς γεγονόσι τέχνης τὴν τοῦ πεποιηκότος σοφίαν ἐνδείκνυται. καὶ τοῦτο μοι δοκεῖ παραστῆσαι θέλων τὴν ἐκ τῶν φαινομένων μαρτυρίαν τοῦ σοφῶς καὶ ἐντέχνως τὰ ὅντα κατεσκευάσθαι καὶ εἰσαεὶ διαμένειν ἐν τῇ δυνάμει τοῦ

τὸ πᾶν οἰακίζοντος. αὐτούς φησι τοὺς οὐρανούς, δι’ ὧν τὴν σοφίαν τοῦ πεποιηκότος δεικνύουσιν, μονονονχὶ φωνὴν ἀφίέντας βοῶν καὶ διακηρύσσοντας τοῦ δημιουργοῦ τὴν σοφίαν δέχα φωνῆς. ἔξεστι γὰρ οίονε λόγῳ ταῦτα διδάσκοντων ἀκούειν ὅτι πρὸς ἡμᾶς ὁρῶντες, ὡς ἄνορωποι, καὶ τὸ ἐν ἡμῖν κάλλος καὶ μέγεθος καὶ τὴν ἀεικίνητον τάντην περιφορὰν καὶ τὴν εὐτακτόν τε καὶ ἐναρμόνιον καὶ ἀεὶ κατὰ τὰ αὐτὰ καὶ ὥστις ἔχονταν κίνησιν ἐννοήσατε τὸν ἐπιστατοῦντα τῆς ἡμετέρας συστάσεως καὶ διὰ τοῦ φαινομένου κάλλους τὸ πρωτότυπον καὶ ἀόρατον κάλλος ἀναλογίσασθε· οὐδὲν γὰρ ἐν ἡμῖν ἀδέσποτον ἢ αὐτοκίνητον ἢ αὐτόματον, ἀλλὰ πᾶν τὸ φαινόμενόν τε περὶ ἡμᾶς καὶ νοούμενον τῆς ὑψηλῆς τε καὶ ἀφράστου δυνάμεως ἥρτηται.

23. *καταβυθίζοντος*: apparently a rare word in all periods of the Greek language. In the sense of “to make sink” cited only once for Hipp. 1284, 25; Theophr. H. P. 5, 4, 7; Diod. 15, 34: metaphorically “drowning,” as here, cited only for Longinus 44, 6.

*Μωϋσέας*: for the meaning of the name, cf. Ex. II, 10: ἀδρυνθέντος δὲ τοῦ παιδίον, εἰσήγαγεν αὐτὸν πρὸς τὴν θυγατέρα Φαραὼ, καὶ ἐγενήθη αὐτῇ εἰς νίον· ἐπωνόμασεν δὲ τὸ ὄνομα αὐτοῦ Μωυσῆγ λέγοντα ἐκ τοῦ ὑδατος αὐτὸν ἀνειλόμην. 9. “and when he was grown up, she delivered him to Pharaoh’s daughter. 10. And she adopted him for a son, and called him Moses, saying: Because I took him out of water.” Cf. also Πρὸς Εὐνόμ. II, 296 (28-30), 297 (1-11) [M. II, 1008 A, B]: αὐτῷ γὰρ τῷ Μωυσῆ τίς ἔθετο τὴν προσηγορίαν; οὐχ ἡ θυγάτηρ τοῦ Φαραὼ ἐκ τοῦ συμβάντος ἐπονομάσασα Μωϋσῆς γὰρ τὸ ὑδωρ λέγεται τῇ τῶν Αἴγυπτίων φωνῇ. ἐπεὶ οὖν κατὰ τὸ πρόσταγμα τοῦ τυράννου κιβωτῷ τὸ βρέφος ἐνθέντες οἱ γεννησάμενοι τοῖς ρείθροις ἔδωκαν (οὕτω γάρ τινες τῶν ἴστορικῶν τὰ κατ’ αὐτὸν διηγήσαντο), ἡ δὲ κατὰ θεῖον βούλημα ὑπὸ τῆς δίνης τῶν ὑδάτων ἐκκυμανθεῖσα προσηνέχθη τῇ ὄχθῃ καὶ εὑρημα τῆς βασιλίδος κατ’ ἐκεῖνο τῷ λοιπῷ τὸ σῶμα φαιδρυνομένης ἐγένετο, ὡς ἐξ ὑδατος αὐτῇ τοῦ παιδὸς κτηθέντος μημόσυνον τῆς συντυχίας λέγεται τῷ παιδὶ θέσθαι τὸ ὄνομα, φὶ καὶ αὐτὸς ὁ θεὸς ἐπὶ τοῦ θεράποντος κεχρῆσθαι οὐ παρηγήσατο, οὐδὲ ἀνάξιον ἔκρινε τὴν τῆς βαρβάρου κλῆσιν ἐπὶ τοῦ προφήτου κυρίαν ἔᾶσαι.

24. *ἔξαφανίσοντα*: a future participle expressing purpose, is used in the Ἐγκώμ. Βασίλ. only once. It is not a common construction in Gregory’s writings. Basil also does not make frequent use of the participle of purpose. Cf. Way 41.

*ἐπιγινώσκει*: cf. Ex. VII-XII. Cf. also Sect. 4, 3.

Page 10, Line 2. *'Αιγυπτίαν ἵσχύν*: This use of the adjective for the genitive of the noun is a poetic construction, and rare in prose. Cf. Sect. 4, 8, 12.

3. *τῶν ράβδων*: viz., the rods of Moses and Aaron, very probably also the rods of Jannes and Mambres, the magicians of King Pharaos. Cf. Ex. VII, 9, 10, 11, 12, 15, 17, 19, *et passim*. For a complete account of the works wrought with the rods, cf. Ex. VII-XII. Gregory in his work *Eis τὴν Ἡμέραν τῶν Φωτῶν* (M. III, 584 A) discourses upon the mighty effects produced by insignificant objects and cites instances from both the Old and New Testament. For the present purpose it suffices to quote what he says of the rod of Moses.—καὶ οὕτως ἐπὶ πολλὰ τῶν πραγμάτων φέρων τὸν νοῦν εὐκαταφρόνητα μὲν ὅψει τὰ φαινόμενα, μεγάλα δὲ τὰ ἀπ' ἐκείνων τελούμενα· καὶ μάλιστα ὅταν ἐκ τῆς παλαιᾶς ἱστορίας ἀναλέξῃ τὰ συγγενὴ τοῦ ζητουμένου καὶ ὅμοια. τοῦ Μωϋσέως ἡ ράβδος ἦν καρνίτης. καὶ τί γὰρ ἄλλο ἢ ἔνδον κοινὸν ὁ πᾶσα χεὺρ κόπτει καὶ φέρει, ῥυθμίζει τε πρὸς τὸ δοκοῦν καὶ τῷ πυρὶ κατ' ἔξονσίαν δίδωσιν; ἥνικα δὲ ὁ Θεὸς ἡθέλησεν ἐπιτελέσαι δι' ἐκείνης τὰ ὑψηλὰ καὶ τοῦ λόγου κρείττονα θαύματα μετεβάλλετο τὸ ἔνδον εἰς ὅφιν. καὶ πάλιν ἐτέρωθι τύπτων τὰ ὕδατα, ποτὲ μὲν αἷμα τὸ ὕδωρ ἐποίει, ποτὲ δὲ βατράχων γονῆν ἀνέβλυζεν ἀπειρον· καὶ πάλιν τὴν θάλατταν ἐτεμνε μέχρι βυθῶν διακοπτομένην καὶ μὴ συρρέονσαν.

## SECTION 5.

5. *'Ισραηλιτῶν δι' ἀναρχίας . . . πλημμελῶς διακειμένων*: Cf. 1 Kings XII, 6-12; where Samuel himself gives a brief outline of the history of the Israelites from the Exodus to his own time.

6. *Σαμονήλ*: for the history of Samuel, cf. 1 Kings I-XXIV.

7. *Σαμονήλ . . . κρατῶν . . . τὸ ὑπήκοον . . . τῆς πρὸς τοὺς ἀλλοφύλους ἐπιμιξίας ἀπείργων*: Cf. 1 Kings VII, especially verses 12, 13, 14, 15. *ἀλλοφύλους*: i. e. the Philistines, cf. 1 Kings VII, 13, 14.

9. *βασιλείας κατάστασιν τὴν ἀναρχίαν μετασκενάσας . . . τῆς βασιλικῆς . . . νομοθέτης γενόμενος*: Cf. 1 Kings X, 17-27.

10. *γενεαῖς*: cf. Sect. 2, 6, 18.

*'Αχαάβ*: king of Israel “ who did more to provoke the God

of Israel than all the Kings of Israel that were before him.” Cf. 3 Kings XVI, 33. For a Scriptural account of this king, including the fate of his children, cf. 3 Kings XVI, 29 ff. to 4 Kings X, 1-11.

11. *τὸ γυναικεῖον ἀνδράποδον* i. e. Jezabel, the wife of Achaab and the daughter of Ethbaal, King of the Sidonians. Cf. 3 Kings XVI, 31: *καὶ οὐκ ἦν αὐτῷ ίκανὸν τοῦ πορεύεσθαι ἐν ταῖς ἀμαρτίαις Ἰεροβοὰμ νιοῦ Ναβάτ, καὶ ἔλαβεν γυναῖκα τὴν Ἰεζάβελ θυγατέρα Ἰεθεβάαλ βασιλέως Σιδωνίων, καὶ ἐπορεύθη καὶ ἐδούλευσεν τῷ Βάαλ καὶ προσεκύνησεν αὐτῷ.* “Nor was it enough for him to walk in the sins of Jeroboam, the son of Nabat: but he also took to wife Jezabel; daughter of Ethbaal, king of the Sidonians. And he went, and served Baal, and adored him.”

12. *χλιδώσῃ*: a poetic verb. Cf. L & S s. v.

13. *τὴν τῶν εἰδώλων πλάνην δι' ἐκείνης ἐπισπασάμενος*: Cf. 3 Kings XVI, 31, 32. *εἰδώλων*: used here in an eccl. sense. In all periods of Greek literature from Homer down *εἴδωλον* means “an image,” “likeness,” “phantom,” i. e. “whatever represents the form of an object either real or imaginary”; in Eccl. Greek it is “an idol,” “a false god.” Cf. Thayer s. v.; ibid 697.

14. *Ἡλίαν*: the great Hebrew Prophet. Cf. 3 Kings XVII, to 4 Kings II. *τὸν Ἡλίαν ἀντίρροπον* (line 15 . . . line 23) *νόσον*: note the ecphrasis. Cf. Introduction.

16. *ἐν ὑπεροψίᾳ*: for *ἐν* with the dative to express means, cf. Sect. 4, 8, 13.

18. *ἰδιαστήν*: a Graeco-Roman word, cited only for Diog. L I, 25, and Greg. of Nyssa. Cf. L & S; Sophocles s. v.

19. *ἀμειδεῖ*: a Graeco-Roman word, cited only for Plut. 2, 477 E; Orph. Arg. 1086, Opp. Cf. L & S s. v.; Schmid, IV, 339.

*συννενευμένον*: in its classical meaning, “to consent,” “to agree,” cited for Soph. O. T. 1510, and Pind. O. 7, 121. In the sense of “to converge,” “to incline to a point” it is cited for Theohpr. Ign. 51; Plut. Num. 9; ibid. 2, 666 C; Polyb. 3, 32, 7; Greg. Nyssa, *πρὸς ἄλληλα*. Gregory’s use here in connection with the eye—“fierce in the glance of the eye”—is an extension of the later significance.

20. *σκέποντα*: the verb *σκέπω* is the radical form of *σκεπάξω*. It is cited for only the pres. and impf. in Hipp. Art. 789, and Polyb. 16, 26, 13; but is frequent in Luc. and later writers. Cf. L & S s. v.

21. *διακαρπεροῦντα*: in the sense of “to bear patiently,” as here, cited for Alexis. Τοξ. 4: δ. τηλικαύτην ἡμέραν, and for Polyb. 36, 16, 4: *κακοπάθειαν* δ. This is an extension of its original meaning “to endure to the end,” “last out,” as cited for Hdt., Xen., Lycurg. Cf. L & S s. v.

*καλυπτόμενον*: rare in prose except in compounds. Cf. L & S s. v.

24. *τῇ τε διὰ τοῦ λιμοῦ μάστιγι σωφρονίζει τὸν Ἰσραὴλ*: for an interpretation, cf. 3 Kings XVII. *διὰ* with the genitive of material is a late usage. Cf. Kühner II, 1, 483, d. The example cited is for Diod. 17, 115: *κατεσκεύαζεν εἴδωλα δὶ’ ἐλέφαντος καὶ χρυσοῦ*.

Page 12, Line 3. *τῷ θείῳ πυρὶ τῷ περὶ τὴν ιερουργίαν γεγενημένῳ*: Cf. 3 Kings XVIII, 38. *καὶ ἔπεσεν πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν τὰ ὄλοκαντώματα καὶ τὰς σχίδακας καὶ τὸ ὕδωρ τὸ ἐν τῇ θαλάσσῃ, καὶ τοὺς λίθους καὶ τὸν χοῦν ἐξέλιξεν τὸ πῦρ*. “Then the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench.”

## SECTION 6.

5. *ἀναφαίνεται*: Annalistic Present, as frequently in this oration. Cf. Smyth, 1884.

6. *ὁ ἐν πνεύματι καὶ δυνάμει Ἡλίου δὰ Ζαχαρίου καὶ Ἐλισάβετ ἐπιδημήσας τῷ βίῳ*: i. e. St. John the Baptist, Precursor of the Messias.

7. *ἐξεκκλησιάζων*: a late compound. *ἐξεκκλησίασα* is a MS. error for *ἐξεκλησίασα* from *ἐκκλησιάζω*, whence late writers introduced the useless compound *ἐξεκκλησιάζω*. Cf. L & S s. v.

*κηρύγματος*: for a scriptural account of the preaching of John the Baptist, cf. Matt. III; Mark I, 1-8; Luke III, 1, 18; John I, 6, 7, 8, 19-36; Acts XIII, 24; XIX, 3, 4. *κήρυγμα* is used

here in its eccl. meaning of "preaching." Cf. Thayer; Sophocles s. v.

8. *λύθρον*: a poetic word, cited for Homer, Alciphron, and Graeco-Roman writers. Cf. L & S s. v.; Schmid I, 337; IV, 314. In Homer the word is used of mingled blood and dust. The term is probably used here by Gregory with reference to the defilement and stain incurred by the Israelites who were at one time or other guilty of shedding the blood of their prophets.

*μίασμα*: mostly poetic. The word *μίασμα* is frequent in tragedy, especially Aeschylus, but rare in Attic prose. It is cited for the Septuagint, Alexandrian, and Graeco-Roman writers, and occurs once in the N. T. Cf. L & S; Thayer; M & M; Linwood s. v.

9. *δεσμά*: mostly in Attic poets, and Plat. Euthyphro 9 A; otherwise *δεσμοί*, e. g. Aesch. Pr. 525, Eur. Bacch. 518, 624, and often in Plato. Cf. L & S s. v.; Schmid I, 84, 226; II, 17; III, 27; IV, 22, 584.

11. *μετανοίας*: in Classical Greek means "a change of thought," "repentance"; but under the influence of Christianity the meaning deepens, and in the N. T. it no longer signifies merely "to repent," but "a complete change of attitude, spiritual and moral, towards God." It is the equivalent of *paenitentia* of Christian Latinity. Lactantius, however, in his Div. Inst. VI, 24, 6, prefers *resipiscientia* as a translation of *μετάνοια*, implying a coming to one's senses resulting in a change of conduct: *Is enim quem facti sui poenitet, errorem suum pristinum intelligit; ideoque Graeci melius et significantius μετάνοιαν dicunt, quam nos latine possimus resipiscientiam dicere.* Resipiscit enim ac mentem suam quasi ab insania recipit, quem errati piget; castigatque se ipsum dementiae et confirmat animum suum ad rectius vivendum: tum illud ipsum maxime cavit, ne rursus in eosdem laqueos inducatur. Cf. also M & M s. v. *μετάνοια*, also *μετανοέω*.

12. *περιρραντηρίῳ*: generally used as a noun, "a vessel for sprinkling." Here used as an adjective, "laving," "lustral," a rare usage and cited only for Gregory Nazianzene. Cf. L & S s. v.

## SECTION 7.

16. *προκοπῆς*: an Alexandrian word. Gregory is here using the term with a meaning slightly different from its literal one of “progress on a journey,” or “progress in general.” The word *προκοπή* is used here metaphorically of “progress in the love of God” or “progress in Christian perfection.” Basil uses it to mean “advancement,” cf. Way, 69. For the use of the term in Cicero, cf. Att. 15, 16: Tandem a Cicerone tabellarius, et mehercule litterae πεπινωμένως scriptae, quod ipsum *προκοπήν* aliquam significat, itemque ceteri praeclara scribunt; Leonides tamen retinet suum illud ‘adhuc’ summus vero laudibus Herodes.

17. *ἐραστὴς τοῦ θείου κάλλους ἐγένετο*: Cf. Wisdom VIII, 2. *ταύτην ἐφίλησα καὶ ἐξεζήτησα ἐκ νεότητός μου, καὶ ἐζήτωσα νόμφην ἀγαγέσθαι ἐμαντῷ, καὶ ἐραστὴς ἐγενόμην τοῦ κάλλους αὐτῆς.* “Her have I loved, and have sought her out from my youth, and have desired to take her for my spouse, and I became a lover of her beauty.”

18. *ἐναστράψαντος*: a Graeco-Roman word. It is cited first for Philo. Cf. Sophocles; L & S s. v.

*λεπίδας*: a paraphrase of Acts IX, 18. *καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὁφθαλμῶν αὐτοῦ ώσεὶ λεπίδες, ἀνέβλεψέ τε παραχρῆμα, καὶ ἀναστὰς ἐβαπτίσθη.* “And immediately there fell from his eyes as it were scales, and he received his sight; and rising up, he was baptized.”

19. *ὅμμάτων*: often in Homer and tragedy, but not common in prose. Cf. L & S s. v. The word is cited twice for Basil’s Letters, cf. Way, 168.

*περικαρδίον*: a poetic word; used later by Galenus as a technical term. The word is cited for Empedocles, Critias, Galenus, and Moschion. Cf. Sophocles; L & S s. v.

20. *καλύμματος*: a poetic word, cited for Homer and especially the tragic poets. Found in tragedy in the sense of “veil” or “head covering,” and used by Aristotle and late writers as a technical term; e. g., “the skull,” Arist. H. A. 1, 13, 6; “the eye-lid,” Poll. 2, 66; etc. For an explanation of this passage, cf. Πρὸς. Εὐνόμ. VII, 154 (3-30), 155 (1-5).

**διορατικῷ**: a Graeco-Roman word; = the Latin *perspicax*. Cf. Sophocles; L & S s. v.

**τῶν Ἰουδαίων ψυχῶν**: for this construction, cf. Sect. 4, 8, 12.

21. **τυφλώττειν**: a Graeco-Roman word. Cf. Schmid, I, 163; III, 256; IV, 377. It is apparently formed from **τυφλός** after the analogy of **λιμώττω** from **λιμός**, **όνειρώττω** from **ὄνειρος**. Cf. L & S s. v.; Wright, Sect. 496. For its use in Cicero, cf. Att. 2, 19. *Ego fortasse τυφλώττω et nīmīum τῷ καλῷ προσπέπονθα.*

22. **μυστικῷ**: used here in the sense of "sacramental," the word is Eccl. Greek. For Gregory's use of the word with reference to the Sacraments, cf. Πρὸς Εὐνόμ. XI, 270, 5, 13, 22; 271 (1-7) 18 [M. II, 880, 881 A.]; Δόγ. Κατηγ. 129, 2; 138, 14; 139, 5; 160, 12; Εἰς τὴν Ἡμέραν τῶν Φωτῶν M. III, 581 A: *τῆς μυστικῆς πράξεως*, Gregory is speaking of baptism.

**λουτρῷ**: used in Gregory and eccl. writers in the sense of "baptism." Cf. Sophocles, Thayer, and Cremer, s. v. Here and in **Λόγος Κατ.** 160, 12 qualified by the adjective **μυστικός**, the word **λυτρόν** is best translated as "laver," i. e., sacramental "laver." For this use of **λυτρόν** with reference to baptism, cf. Eἰς τὴν Ἡμέραν τῶν Φωτῶν M. III, 581, B, C. Gregory after minutely explaining the scriptural text (John III, 5), ἐὰν μή τις γεννηθῇ ἐξ ὑδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, concludes by saying: **διὸ μὴ καταφρονήσῃς τοῦ θείου λουτροῦ, μηδὲ ὡς κοινὸν αὐτὸ ἐξευτελίσῃς διὰ τὴν χρῆσιν τοῦ ὑδατος. τὸ γὰρ ἐνεργοῦν μέγα καὶ ἀπ' ἐκείνου θαυμαστὰ γίνεται τὰ τελούμενα.**

24. **εὐθὺς πρὸς τὸ θειότεραν μετεσκευάσθη τὴν φύσιν**: Paul was baptized and after his incredible experience retired into Arabia. He says of himself (Gal. I, 15, 16, 17, 18): "But when it pleased him who separated me from my mother's womb and called me by his grace, to reveal his Son in me, that I might preach him among the Gentiles: immediately I consorted not to flesh and blood. Neither went I to Jerusalem, to the apostles who were before me: but I went into Arabia, and again I returned to Damascus. Then, after three years, I went to Jerusalem to see Peter: and I tarried with him fifteen days." Just what took place within the soul of Paul during his withdrawal from the world is known only to his

God and to himself. It is the most mysterious part of his life. From his writings we may conjecture that that period of silence and solitude was one of intense suffering which sent him back to the world purified and transformed into something better than himself, a fit and ready instrument of Providence. During that seclusion he discovered that “the Kingdom of God is within us” (Luke XVII, 21). He believed and he loved. Whereupon Christ fulfilled his promise, a promise made to all of us—“If anyone love me, he will keep my word. And my Father will love him: and we will come to him and make our abode with him” (John XIV, 23). Let Gregory, however, explain in his own unique way the meaning of *εὐθὺς πρὸς τὸ θειότερα μετεσκευάσθη τὴν φύσιν*. In his treatise *Περὶ Παρθενίας* Gregory sets forth principles for the spiritual development of man. In beauty, simplicity, and moderation, the keynote of all virtue, Gregory’s principles differ not from those of the mystics of the highest order. It is because all of them drew from the same divine source—Holy Scripture and the grace of Jesus Christ. In the passage cited below Gregory is referring to a soul that has fallen into the mire of sin and has lost the blessing of being an image of the imperishable Deity. The soul is counseled to put away the perishable and foul covering by washing it off with the cleansing water of its calling. Cf. *Περὶ Παρθενίας*, M. III, 372, C, D; 373, A: ὡς ἀν περιαθέντος τοῦ γηγένου καλύμματος πάλιν τῆς ψυχῆς φανερωθῆ τὸ κάλλος. ἀπόθεσις δὲ τοῦ ἀλλοτρίου ἐστὶν ἡ εἰς τὸ οἰκεῖον ἔαντῷ καὶ κατὰ φύσιν ἐπάνοδος· οὐ τυχεῖν ἄλλως οὐκ ἔστι, μὴ οἶος ἐξ ἀρχῆς ἐκτίσθη τοιοῦτοι πάλιν γενόμενον. οὐ γὰρ ἡμέτερον ἔργον, οὐδὲ δυνάμεως ἀνθρωπίνης ἐστὶ κατόρθωμα ἡ πρὸς τὸ Θεῖον ὅμοιώσις· ἀλλὰ τοῦτο μὲν τῆς τοῦ Θεοῦ μεγαλοδωρεᾶς ἐστιν εὐθὺς ἄμα τῇ πρώτῃ γενέσει χαρισμένου τῇ φύσει τὴν πρὸς αὐτὸν ὁμοίτητα. τῆς δὲ ἀνθρωπίνης σπουδῆς τοσοῦτον ἀν εἴη ὅσον ἐκκαρθῆται μόνον τὸν ἐπιγενόμενον ἀπὸ κακίας ρύπον αὐτῷ καὶ τὸ κεκαλυμμένον ἐν τῇ ψυχῇ κάλλος διάφωτίσαι. τὸ δὲ τοιοῦτον δόγμα καὶ ἐν τῷ τὸν Κύριον λέγοντα τοῖς ἀκούειν δυναμένοις τῆς Εὐαγγελίῳ διδάσκειν οἷμα ἐν μυστηρίῳ λαλουμένης σοφίᾳς, ὅτι Ἡ Βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν· ἐνδείκνυται γάρ, οἵμαι, ὁ λόγος αὐτῷ ὅτι τὸ τοῦ Θεοῦ ἀγαθὸν οὐ διώρισται τῆς φύσεως ἡμῶν, οὐδὲ πόρρωθέν που τῶν ζητεῖν αὐτὸς προαιρούμενων ἀπώκισται· ἀλλὰ ἐν ἑκάστῳ ἐστίν, ἀγνοούμενον μὲν καὶ λανθάνον,

ὅταν ὑπὸ τῶν μεριμνῶν τε καὶ ἡδονῶν τοῦ βίου συμπνίγηται· ἐνιστόμενον δὲ πάλιν, ὅταν εἰς ἔκεινο τὴν διάνοιαν ἥμῶν ἐπιστρέψωμεν.

25. *οὐρανίος*: mostly poetic, except for Xen. Cyr. 1, 6, 2; Mem. I, 1, 11; and Plato. The word is not found in the Septuagint and is rare in the N. T. Cf. L & S; Cremer s. v.

*ἀδύτοις*: mostly poetic, except for Hdt. and Plato.

26. *βαρούμενος*: in Eccl. and Late Greek *βαρέω* replaces the classical form *βαρύνω*. The pf. act. participle is cited for Hom. Od., 3, 139; 19, 22. For further instances of the word in Gregory's writings, cf. Περὶ Ψυχῆς., M. III, 117, B; Δόγ. Κατ. 55, 7 (M. II, 41, C); *et passim*. Examples of the active are late. Cf. Sophocles; M & M; L & S (new edition) s. v. *βαρέω* and *βαρύνω*.

*έφολκίῳ*: used here and in Δόγ. Κατ. 55, 8, of the body as an "appendage" which drags down the soul. Literally the word *έφόλκιον* means "a small boat towed after a ship"—Plut. Pomp. 73; generally an "appendage"—Plut. Pomp. 40; 2, 476 A, etc.; Anth. P. 7, 67.

Page 14, Line 1. *παραδείσον*: here used in its eccl. sense of "paradise." The word *παράδεισος* is thought to be of Persian or Armenian origin. It was introduced into the Greek language by Xenophon and passed into the Hebrew for the "Garden of Eden." Later it was used by Christian writers to designate the abode of God and heavenly things. Cf. Thayer; Sophocles s. v.

*φυτείας*: by metonymy used here in the sense of "garden." In connection with *παραδείσον* it is redundant. Gregory extends the meaning of this word from its more usual significance of "plant," "planting," "production," and "plantation."

*μνσταγωγίαν*: a Graeco-Roman word, cited for Plut. and eccl. writers. In Eccl. Greek the term *μνσταγωγία* signifies "initiation into the sacraments"; profane writers use it in the sense of "initiation into the mysteries." Cf. Plut. Aleib. 34. The word occurs twice in this treatise, cf. Sect. 22, 21, 25. Hürth cites it once for Gregory Nazianzene in the Funeral Orations, cf. Hürth, 130.

2. τὴν ἄρρητον *μνσταγωγίαν* *παρὰ τῆς ἀληθείας τελειούμενος*: for a

parallel passage, cf. *Πρὸς Εὐνόμ. III, 7, 6-12*: . . . ὁ ἐν τοῖς ἄνω τῶν οὐρανῶν διδασκαλείοις παιδευθεὶς τὴν ἀπόρρητον γνῶσιν, ἐκεῖ ταῦτα μαθὼν ὅπου ἀργεὶ πᾶσα φωνὴ σημαντικὴ διὰ λόγου προφερομένη, ἀλλὰ ρῆμα γίνεται διδασκαλίας ἡ ἀνεκφώνητος ἔννοια, τὰ ὑπὲρ λόγου τὴν κεκαθαριμένην καρδίαν διὰ τῆς ἀλαλήτου τῶν νοημάτων ἐλλάμψεως ἐκδιδάσκουσα. For even a more detailed explanation, cf. *Πρὸς Εὐνόμ. I, 111, 3-114, 8*.

3. *ὑπακοήν*: an Alexandrian word. In the N. T. used in the sense of “obedience,” as here. Cf. Thayer; Sophocles; L & S s. v. The term *ὑπακοή* in the sense of “obedience” is cited twice for Basil’s Letters, cf. Way 69; cited once for Gregory Nazianzene in the Funeral Orations, cf. Hürth, 138.

5. *ἀδίνων*: in its metaphorical sense “spiritual travail,” the word *ἀδίς* is common in the Sept., N. T., and eccl. writers. From Homer on it is found in all periods of the language. Cf. L & S s. v.

δι’ αὐτοῦ: *διά* with the genitive to express personal agent is a post-Homeric construction. Cf. Gildersleeve, 163; Smyth, 1678. In Basil’s Letters, of 430 instances of agent noted, *παρά* occurs 250 times; *ὑπό*, 76; *διά*, 90; and *ἀπό*, 4 times. Cf. Way, 4. In Julian *διά* is cited once; *ἐκ*, five times; *ἀπό*, once; *παρά*, very frequent; *πρός* in all not more than six times. Cf. Boulenger, 91 c, 85, 87, 100 f., 105.

6. *μορφονμένους*; a late class. word, cited for Theophr. C. P. 5, 6, 7, writers of the Alexandrian, and Graeco-Roman periods. Cf. L & S; Thayer s. v. This word occurs again in Sect. 26, 58, 5.

*μορφονμένους κατὰ Χριστόν*: Gregory is thinking of 1 Cor. IV, 15. For a parallel in *Περὶ Παρθενίας*, cf. M. III, 396 D: ὁ δὲ κανχώμενος ἐπὶ τῷ πάντων γενέσθαι πολυγονώτατος, ὡς πόλεις ὅλας καὶ ἔθνη κνοφορῆσαι· οὐ μόνον Κορινθίους καὶ Γαλάτας διὰ τῶν οἰκείων ὀδίνων εἰς φῶς ἀγαγὼν καὶ ἐν Κυρίῳ μορφώσας, ἀλλὰ καὶ ἀπὸ Τερουσαλὴμ κύκλῳ καὶ μέχρι τοῦ Ἰλλυρικοῦ καταπληρώσας τῶν ἰδίων τέκνων τὴν οἰκουμένην, ἀπερ ἐν Χριστῷ διὰ τοῦ Εὐαγγελίου ἐγένησε.

*εἰς εὐσέβειαν*: Classical Greek uses the accusative of respect (specification or relation) without the preposition with intransitive and passive verbs and adjectives of manner. It is, as here, occasionally used with a preposition to express greater conciseness. For

examples of this usage, cf. Hom. Γ 158; Plat. Apol. 35; Xen. Cyr. I, 1, 6; Eur. Or. 541; Plat. Crat. 405 b. Cf. Kühner, II, 1, 315 f., 317 An. 18; Smyth 1600, 1601, 1603. Boulenger cites two instances in Julian of the preposition used with the accusative of respect or "relation" as he styles it. He further states that it is a late usage and found in the *κοινή*. Cf. Boulenger, 49.

### SECTION 8.

9. *δημοτίμως . . . τελειότητα συνεργούσης*: note the hyperbaton and the resulting clausula: ~ ~ | ~ ~ ~ || ~ ~ ~ ~ 4.

12. *ἐναρίθμον*: mostly poetic. The word is cited for Homer, Theocr., Ap. Rh., and Diog. L. Cf. L & S (new edition) s. v.

*εἶναι λέγειν*: in *oratio obliqua* *λέγειν* may take the infinitive, or *ὅτι* or *ὡς* with a finite verb. It is chiefly as a verb of commanding that *λέγειν* in the active voice is followed by the infinitive. Cf. G. M. T. 753, 3; Smyth, 1997, 2017 b; Kühner II, 2, 6, 2. In the sense of *κελεύω* or *jubeo*, *λέγειν* with the infinitive occurs frequently in Attic poetry, occasionally in prose. Cf. Kühner II, 2, 26 A. In St. Luke and St. Paul the infinitive of indirect discourse is fairly common with *λέγειν*. Cf. Robertson 1036 f. St. Basil in his letters uses *λέγειν* followed by the infinitive sixty-one times, and by *ὅτι* ten times. Cf. Way, 35.

*χρονικῆς*: a Graeco-Roman word, cited for Plut. and Dion. H., and Gramm. Cf. Sophocles; L & S s. v.

13. *τὴν ἴψηλὴν . . . Θεὸν ἐπιθυμίαν*: apparently intended hyperbaton for the sake of clausula. ~ | ~ || ~ ~ ~ ~ ~ 3.

14. *τελείωσιν*: an Aristotelian word, used here with an eccl. signification, viz., "perfection of soul."

15. *ὡς ἀν . . . παραβλαβείη, ἢ . . . ἐλαττωθείη*: the use of *ὡς* to introduce a result clause is rare; it is found especially in Xenophon. Cf. Smyth, 2250, 2273 a. Moreover, *ὡστε* or *ὡς* with *ἀν* may be used with a past tense of the indicative, but is rarely used with the potential optative in result clauses. Cf. Smyth, 2277, 2278. *ὡς* introducing a result clause in St. John Chrysostom's writings, with the present optative and without *ἀν* is cited once.

Cf. Dickinson, 135. No mention is made by Way of the use of ὡς with the optative to denote result in St. Basil's Letters; consecutive ὡς with the infinitive occurs sixty times. Cf. Way, 27. Nor does ὡς ἀν with the optative in result clauses occur in Julian, for his use of consecutive ὥστε and ὡς, cf. Boulenger, 157 f.

16. *παραβλαβείη*: for classical *βλάπτω*. The verb *παραβλάπτειν* is cited first for Xenophon, Ephes. 4, 2, then for writers of the Graeco-Roman and Byzantine periods, especially Basil and John Chrysostom. Cf. L & S; Sophocles s. v. Used here in the sense of "be checked"; *παραβλαπτόμενος* appears later in the present treatise in the meaning of "harmed," cf. Sect. 13, 28, 8.

17. *παρ' αὐτοῦ*: instead of the normal Attic usage *ὑπό* with the genitive. The idea of source may be contained here with the verb *συνεισφερομένης*, "contributed." Cf. Gildersleeve, 162.

*συνεισφερομένης*: a Xenophontic word, cited for Graeco-Roman and Byzantine writers. Cf. L & S s. v. *συνεισφέρειν* is used here in the metaphorical sense of "contributed"; literally the word means "to join in paying the war-tax," and is so cited for Xen. Hell. 2, 1, 5.

18. *μυστήριον*: used here in the sense of "hidden purpose of God," the word is Eccl. Greek. It is often used alone to denote the Christian religion or creed. *μυστήριον* may refer to a mystery of revealed religion or Christian revelation in a general sense. In the Λόγ. Κατ. 124, 2 (M. II, 84 B), and in Πρὸς Εὐνόμ. XI, 271, 14 (M. II, 880 D), it approaches the meaning of "Sacrament." The term occurs eleven times in the Λόγ. Κατ., cf. 1, 2; 11, 14; 15, 10; 52, 10; 53, 2; 65, 3; 115, 14; 117, 8; 124, 2; 129, 10; 153, 2. It is cited twice for St. Basil's Letters, cf. Way, 105.

## SECTION 9.

20. *περὶ τὰ εἰδῶλα τῶν ἀνθρώπων μανία . . . κατεσβέσθη*: for another passage which treats of the madness of idolatry over-spreading the world and then disappearing like smoke into nothingness from the time when *καθώς φησιν δὲ ἀπόστολος, ἐπεφάνη ἡ χάρις τοῦ θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις, διὰ τῆς ἀνθρωπίνης ἐπιδημήσασα φύσεως* (Tit. II, 11) *πάντα καπνοῦ δίκην εἰς τὸ μὴ ὃν μετεχώρησεν*, cf.

**Λόγ. Κατ.** 75 (1-19), 76 (1-8). In the present treatise Gregory is very probably referring to the last decades of the third, and the first decades of the fourth century of our era.

21. *ἐρεπτίος*: a poetic word occurring in a prose inscription, C. I. 2700 e, and Dion. H. 1, 14.

22. *ἀφανισμῷ*: an Aristotelian word; cited also for the Sept., N. T., and Graeco-Roman writers. In the sense of "oblivion," as here, it is equivalent to *ἀφάνισις*, which in its passive meaning of "disappearance" is cited for Hdt. 4, 15, and Arist. Probl. 30, 1, 2. Cf. L & S; Thayer; M & M s. v.; Schmid, I, 356.

*σεβάσματα*: an Alexandrian word. Cf. Sophocles; L & S s. v. It is used here in the sense of "fetishes" in reference to idolatry. Way cites it once for St. Basil and in the sense of "an object of worship." Cf. Way, 68.

23. *ώστε . . . ἐξείργεσθαι*: here Gregory declares a result that was actually produced and history testifies to the fact. The same is true in Sec. 10, 6, 29 of *ώς . . . κρατύεσθαι . . . ἵπερμάχεσθαι*. Attic would probably employ a finite verb. Consecutive or result clauses are introduced by some relative word, generally *ώστε*, rarely *ώς*. If the main verb in the leading clause *aims at* or *tends to* produce an action, *ώστε* with the infinitive (neg. *μή*) is used; if it actually *does* produce the action *ώστε* (neg. *οὐ*) is followed by the indicative. In classical antiquity consecutive *ώς* is rare. With the infinitive it occurs chiefly in Aeschylus, Sophocles, Herodotus, and Xenophon; with a finite verb, occasionally in Herodotus and Xenophon. It is frequent in later Greek and is peculiar to the language of Lucian. Cf. G. M. T. 582, 583, 587, 601, 608; Smyth 2250, 2252, 2257, 2258; Kühner II 2, 501 An. Riem. G. 476, 2, n. 1, p. 492: Jannaris Sect. 1756 f.; also note to Sect. 1757. Julian uses *ώστε* with the indicative to express actual result; and he employs indiscriminately *ώστε* or *ώς* with the infinitive to express possible result. However, in some instances he uses both *ώστε* and *ώς* with the infinitive to denote real result. Cf. Boulenger 157 f. St. Basil in his Letters expresses actual result eleven times with *ώστε* and a finite verb; consecutive *ώς* with the infinitive occurs sixty times, and *ώστε*, one hundred sixty-one times. He too uses the infinitive to express both tendency and fact. Cf. Way, 27.

26. *εἰς κακίαν*: acc. of specification with a preposition is a rare construction in Class. Greek. Cf. Sec. 7, 5, 21.

ὁ τῆς κακίας εὑρετής: i. e. Satan.

τὸν ἐρικρατοῦντα τῆς ἀνθρωπίνης ἀπάτης . . . ὁ τῆς κακίας εὑρετής: “he who is master of mankind’s deception” . . . “the inventor of evil” refers to Satan. Gregory himself distinctly says in his Λόγ. Κατ. 75 (1-6) [M. II, 53 C]: τίς γὰρ οὐκ οἶδεν ὅπως πεπλήρωτο κατὰ πᾶν μέρος τῆς οἰκουμένης ἡ τῶν δαιμόνων ἀπάτη, διὰ τῆς εἰδωλομανίας τῆς ζωῆς τῶν ἀνθρώπων κατακρατήσασα. ὅπως τοῦτο νόμιμον πᾶσι τοῖς κατὰ τὸν κόσμον ἔθνεσιν ἦν, τὸ θεραπεύειν διὰ τῶν εἰδώλων τοὺς δαίμονας ἐν ταῖς ζωοθυσίαις καὶ τοῖς ἐπιβωμίος μιάσμασιν.

Page 16, Line 1. *ὡστε . . . ποιῆσαι*: *ὡστε* with the infinitive to express purpose occurs in classical Greek, but is not an ordinary usage. This construction is one form of a result clause introduced by *ὡστε*, the consequence being aimed at as a *purpose*, and the consecutive clause becoming also final. The infinitive expresses only result, while the idea of purpose comes from the general sense and especially from the meaning of the leading verb. *ἴνα μή* would express only purpose without including the idea of intended result. Again a clause of intended result is often used after a verb containing the idea of *effort* where *ὅπως* might occur. However, the infinitive alone, denoting purpose, is more usual. Cf. G. M. T. 587, 3; Smyth, 2267 a, b. In the N. T. *ὡστε* with the infinitive to express purpose occurs only six times, but is more frequent in the Septuagint. Cf. Robertson 990. Basil uses it 102 times in his Letters. Cf. Way 23, also Trunk 52. But one instance is recorded of *ὡστε* as a final conjunction with the infinitive in Eusebius. Cf. Fritze 24. Boulenger makes no mention of this construction in Julian.

3. *Χριστιανισμοῦ*: an eccl. word of the Graeco-Roman period; cited first in Ignatius and then for several of the Church Fathers. Cf. Sophocles; L & S s. v. It occurs twice in Basil’s Letters. Cf. Way 73.

*εἰδωλολατρείαν*: a Graeco-Roman word of biblical origin; cited first for St. Paul, then St. Peter and eccl. writers, e. g., Clem. A. II 364 A. It is cited three times for St. Basil’s Letters. In Letter XXII 101 B it occurs, as here, with the suffix *-εία*; in Letters

CCXXXIII 356 B, CCLXV 408 D it has the suffix *-ia*. Cf. Way 77.

*κατὰ τὸ λεληθός*: pleonasm. It is used for *λάθρα* or *λεληθότως*. This phrase occurs frequently in Gregory's writings in the same sense as here, viz., "secretly."

5. *μὴ ἀποστῆναι*: in negative commands (prohibition) *μή* with the infinitive is a poetic and Ionic construction. Cf. Smyth, 2013 d.

7. *τὸν πρὸς αὐτὸν ὄρῶντας μὴ ἀποστῆναι τῆς κτίσεως . . . καὶ Θεὸν τὸ ποίημα οἴεσθαι τῇ τοῦ Υἱοῦ κλήσει ὀνομαζόμενον*: this savours of Arianism, for an account of this heresy, cf. Barry, in Cath. Encycl. s. v. Arianism; Newman, The Arians of the Fourth Century, New Impression of the 3rd ed. 1901; Deferrari, in Loeb Classical Library, St. Basil, The Letters, Vol. I, Introduction, pp. xxv ff.; Gwatkin, Studies on Arianism, London, 1900.

*εἰ . . . ἐστίν . . . ἡλλοτρίωται, . . . μηδένα ποιεῖσθαι . . . προσκυνεῖν . . . λατρεύειν . . . ἔχειν . . . ἀναμένειν*: the protasis, a simple conditional expressing a general truth, is followed by the present infinitive for the imperative. Cf. Smyth, 2300 f.; 2326 e; (2013 b, c) 2328. The infinitive for the third person of the imperative often occurs in legal language. It does not necessarily depend on the principal verb, but in this construction the infinitive has the force of an infinitive dependent on *ἔδοξε* (it was voted that) or some similar verb. In the present instance one may consider these infinitives as depending upon *πείσας* in the preceding sentence; or again it may be a case of an infinitive with subject accusative, used for the third person of the imperative when there is an unconscious ellipsis of a word like *δός grant* or *εὑξομαι I pray*. This construction is very rare.

8. *οὐσίας*: Latin *substantia* (although the Latin rendering is etymologically the same as *ὑπόστασις*), substance. The eccl. meaning of the word is attributed to St. Basil, who brought back to the Church the group of Semi-Arians and determined once for all the orthodox Greek terminology.

## SECTION 10.

13. *ἀποστάτης*: i. e., Satan. The word is Graeco-Roman, used here in the eccl. sense of "apostate." It is cited for Polyb., Plut., and other Graeco-Roman as well as Christian writers. Cf. Sophocles; L & S s. v.

14. *'Αρείω . . . λέγω . . . 'Αετίω* etc.: to render an apposition emphatic *λέγω* (*I mean, or refer to*) is occasionally used either with an accusative (as in Sect. 1, 1, 28), or followed by a repetition of a preceding case, as here, *ἀνθρώπους*. This construction occurs in Plato, Dem., and especially in tragedy with proper names. It is even used in Latin. Cic. Ph. 8, 7, 20 *hesternus dies nobis, consularibus dico, turpis illuxit*; cf. S. Kühner Ausf. Gramm. der lat. Spr. II Bd. I, Abt. sec. 67, Anm. 2 (S. 183) u. ad Cicer. Tusc. 5, 36, 105. Cf. Kühner II, I, 283, A 4.

*'Αρείω . . . 'Αετίω, Εὐνομίω, Εὐδοξίω*: the linking up of these names seems to have been intentional on the part of Gregory. Arius was the common bond that held them together. Aetius and Eunomius were the leaders of a party not of much practical importance, but which represented from a doctrinal point of view the clearest expression of Arianism and thus had a place for a long time in the writings of controversialists. Eudoxius of Germanicia, Bishop of Constantinople (360-370), was a most influential Arian. It was he who caused Eunomius to be installed as Bishop of Cyzicus. For further references in Gregory to Arius and his doctrine, cf. Πρὸς Εὐνόμ. I 35, 4 (M. II, 261 C); ibid. 162, 29 (M. II, 404 D); ibid. XI 270, 3 (M. II, 880 A). In the same work Gregory describes at length the origin and avocation of Aetius and Eunomius. He speaks of the former as Eunomius' master in heresy, his patron, and guide in life. Cf. Πρὸς Εὐνόμ., I 32 (16), 39 (21), [M. II, 260 C-268 A]. For another mention of Eudoxius, but in connection with his influence over Valens, cf. ibid. I. 60, 3 f. [M. II, 288 D].

18. *τῇ κτίσει λατρεύοντων παρὰ τὸν κτίσαντα*: Cf. Rom. I 25. *οἵ τινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστιν εὐλογητὸς εἰς τοὺς*

*αιῶνας. ἀμήν.* “Who changed the truth of God into a lie: and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.”

19. ὡς . . . κρατύνεσθαι . . . ὑπερμάχεσθαι: Cf. Sect. 9, 14, 23.

*τῇ συμμαχίᾳ τῶν τότε βασιλέων τὴν ἀπάτην κρατύνεσθαι καὶ πάσας*

*τὰς ὑπερεχούσας ἀρχὰς τῆς τοιαύτης ὑπερμάχεσθαι νόσου:* Gregory has in mind the half-pagan, half-Christian Emperor, provincial governors, and municipal magistrates with their Arian sympathies, particularly the Arian Valens. Describing the reign of the latter he says it was a time, I, 60 (11-17) [M. II, 288 D-289 A], ὅτε φυγαὶ καὶ δημόσεις καὶ ἔξορίαι ἀπειλά τε καὶ προστιμήματα κίνδυνοι φυλακαὶ δεσμωτήρια μάστιγες καὶ τί γὰρ οὐχὶ τῶν δεινοτάτων ἐνηργεῖτο κατὰ τῶν μὴ συντεθειμένων τῇ τοῦ βασιλέως· ὅρμῃ ὅτε χαλεπώτερον ἦν ὁ ὄικωθεοῦ καταληφθῆναι τὸν εὐσεβοῦντας ἢ ἐπὶ τὸν πονηροτάτους τῶν ἐγκλημάτων ἀλῶναι.

22. παρὰ τοῦ θεοῦ ἀναδείκνυται: παρὰ with genitive to express the agent. Cf. Sect. 10, 16, 23.

Page 18, Line 2. *ἱερωσύνης ἥδη τρόπον τινὰ πεπτωκίας ἀντιλαμβανόμενος:* the episcopate did not, as a class or order of men, present prompt and concordant opposition to Arianism after the Council of Nicaea; the laity did. The governed were preëminent in faith, zeal, courage, and constancy, and the governing body fell short. There were, however, great and illustrious exceptions, among whom Athanasius held the first place in the West, and Basil, in the East. Of course there were also exceptions to the Christian heroism of the laity. Nevertheless, it was mainly by the faithful people that paganism was overthrown; it was by the faithful people, under the leadership of an Athanasius and a Basil, that the worst of heresies was withheld and stamped out. Quoting Newman: “This is a very remarkable fact: but there is a moral in it. Perhaps it was permitted, in order to impress upon the Church at that very time passing out of her state of persecution to her long temporal ascendancy, the great evangelical lesson, that, not the wise and powerful, but the obscure, the unlearned, and the weak constitute her real strength.” Cf. Newman, 445 f. Gregory, in the present treatise, merely suggests rather than describes in detail

Basil's mission in life and the activities of his crowded career. For an excellent though brief outline of St. Basil's life and of the sources both primary and secondary, cf. Deferrari, St. Basil, The Letters, Vol. I, Introduction, Loeb Classical Library.

3. ἀναλάμψαι: rare both in the Attic and Graeco-Roman period; cited for Heraclit., Xen., Theophr., Plut., and Philostr. Cf. L & S; Schmid, IV, 127.

4. διαπλανωμένοις: a Graeco-Roman word, cited for Diod. S., Plut., and Arr. Epict. The word is used here in its pass. sense of "wander" as in Diod. S. 17. 116, Plut. Tr. inc. 11 (v. 1). The active meaning of "lead quite astray," "deceive," "cheat" is cited for Plut. 2, 917 E; Arr. Epict. 1. 20. 10; and B. G. U. 36. 7 (II. A. D.). Cf. L & S (new edition); Sophocles s. v.

5. πέλαγος: mostly poetic, except in Hdt., Thuc., Plat., and Luc. It is frequent in the tragic poets, often joined with some other word, as ἄλς, or η θάλασσα. Cf. L & S s. v.

7. στρατηλάταις: mostly poetic, cited for tragedy and late prose. Cf. L & S; Sophocles; Stephanus 8792 C. For another instance of Gregory's use of this word, cf. Letter XVII 52, 4 (M. II, 1061 B.).

*συμμίσγων*: an Epic and Ionic form for the Attic *συμμίγνυμι*. The form *συμμίσγω* is always in Homer, Theogn., Hdt., sometimes in Attic (Thuc. 7. 6; Plat. Legg. 678 C, Phileb. 23 C) and in late prose. Cf. L & S; Homeric Lexicon. s. v.

8. τοὺς πόρρωθεν ἀφεστηκότας καθ' ὁμοιότητα Παύλου δι' ἐπιστολῶν προσαγόμενος: Cf. Deferrari, St. Basil, L. C. B., Vol. I, Introduction.

"It was by the letter as a medium of publicity that Athanasius, Basil, Gregory and others of the Fathers braved the persecutions of the Arian emperors. These letters addressed to friends or congregations were copied and circulated everywhere by the faithful, in spite of the surveillance of heretics and governors, and thus kept united the orthodox of the Orient. They visited churches isolated amid Arians, they encouraged exiled bishops, consoled and sustained congregations left without pastors, and everywhere revived the hope of the weak and strengthened the courage of the strong."

"St. Basil's letters are of this kind largely, in both effect and intention public documents, meant for a church or province and frequently so addressed. Letters of a purely private character can be found, but neither the addressee nor the opening sentence is an unfailing index thereto. More often than not these intimate preliminaries are stepping-stones to matters of such wide concern that in the conventions of the time the letter was destined to wide circulation."

10. *λαβάς*: as a pugilistic term "a grip" or "grasp," often used in a metaphorical sense, as here, and in *Πρὸς Εὐνόμ.* II, 239, 22 [M. II, 937 C]. This is a Graeco-Roman usage of the word, cited mostly for Plutarch. In Classical Greek it is used in the sense of a "handle"; metaphorically, "occasion," "opportunity." Cf. L & S s. v.; Schmid, II, 125; III, 134.

12. *ἐξορίαν*: a Byzantine word. It is cited for Eus. II, 968 A, Socrates 581 B, and other late writers. *ἐξορία* occurs in Basil's Letters four times in the titles, and is also found in Letter CCLXV 408 D. Cf. Way 84. The word occurs three times in Gregory Nazianzene's Funeral Orations (B 46, 54, 68). Cf. Hürth, 132.

15. *νέκρωσεως*: an eccl. word of the Graeco-Roman period, cited for the N. T. and writers of the Roman period. Literally, *νέκρωσις* means "a dying," "a deadness," here used in the sense of "mortification." Cf. 2 Cor. IV 10. *πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.* "Always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies."

20. *καταπληκτικῶς*: a Graeco-Roman word, cited only for Polyb. 3, 41, 3, etc. It is formed from the adjective *καταπληκτικός*, an Alexandrian word, cited for Macho in Ath. 578 C, also for Polyb. 3, 13, 6, etc. and Diod. S., 2. 16. The adjective means "terrible," "striking." Gregory in the present instance uses *καταπληκτικῶς* in the sense of "terrifying accents." Cf. L & S s. v. *καταπληκτικῶς*; Stephanus 7730 C.

21. *μεδιάματι*: a Graeco-Roman word, cited for Plutarch and late writers. Cf. L & S s. v.; Schmid, IV, 365. It occurs once in St. Basil's Letters. Cf. Way, 75.

*καταχλενάζων*: a Graeco-Roman word, cited for Dion. H., Pollux, and Josephus. Cf. L & S; Sophocles s. v.

24. *ἰερωσύνης . . . τὸ σῶμα 24*: note another highly rhetorical passage with its metaphors, comparisons, epherasis, Gorgianic figures, clausulae, rhetorical question, prosopopoiia, and irony.

26. *ώς . . . δοκεῖν*: *ώς* with the infinitive to express real or apparent result. In this case it depends upon Gregory's thought. Cf. Sect. 9, 14, 23.

### SECTION 11.

Page 20, Line 3. *ἡγάπησε*: there are three words in Greek to express "to love": *φιλεῖν*, *έραν*, *ἀγαπᾶν*. Of these, *έραν* denotes the love of passion, of vehement, sensual desire. It was so unsuitable to express the moral and holy character of that love of which Scripture in particular has to do that it is used in only a few passages of the O. T.: Esth. II 17; Prov. IV. 6; Wisd. VIII. 2. It is not found at all in the N. T. *φιλεῖν* and *ἀγαπᾶν* are used in many cases synonymously, cf. e. g., Xen. Mem. II, 7, 9, ἐὰν δὲ προστάτης ἴς, δῶπος ἐνεργοὶ ὡσι, σὺ μὲν ἔκεινας φιλήσεις, ὅρῶν ὠφελίμους σεαυτῷ οὔσας ἔκειναι δὲ σὲ ἀγαπήσουσιν, αἰσθόμενοι χαίροντά σε αὐταῖς, with II 7, 12: αἱ μὲν ὡς κηδεμόνα ἐφίλουν, ὁ δὲ ὡς ὠφελίμους ἡγάπα. Cf. Plato, Lys. 215 B, ὁ δὲ μὴ τοῦ δεόμενος οὐδέ τι ἀγαπῶν ἄν; οὐ γὰρ οὖν. 'Ο δὲ μὴ ἀγαπῶν, οὐδέ ἄν φιλοῖ; οὐ δῆτα. Hom. Od. 7. 32, 33, οὐ γὰρ ξείνους οὐδεὶς μαλ' ἀνθρώπους, ἀνέχονται, οὐδέ ἀγαπαζόμενοι φιλέοντ', ὃς κ' ἄλλοθεν ἔλθη. Dio Cassius 24, ἐφιλήσατε αὐτὸν ὡς πατέρα, καὶ ἡγαπήσατε ὡς εὐεργέτην. In Xenophon a distinction not too subtle is apparent. On the other hand, these terms are often used interchangeably to express the friendly or intimate relation between friends; *φιλεῖν* occurs more frequently and *ἀγαπᾶν* less frequently. This classical usage confirms the distinction of Scripture usage as defined by Cremer. *φιλεῖν* denotes the love of natural inclination, affection,—love, so to say, originally spontaneous, involuntary (*amare*). *ἀγαπᾶν*, on the other hand, love as a direction of the will, *deligere*. *φιλεῖν* includes *ἀγαπᾶν* and is wider in its range, but *ἀγαπᾶν* is more elevated because of its moral import. *ἀγαπᾶν* is used in all places where the direction of the will is the point to be considered; it is generally employed

where an *eligere* or a *negligere* occur. Besides the love of men towards God, it denotes the love of Christians toward each other. *φιλεῖν* is never used in the former sense. Exception may be taken to this in John XXI. 15, 16, when Peter answers our Lord's question, *ἀγαπᾶς με*; with *φιλῶ σε*. In John XVI. 27, Jesus uses this term to designate the close and special love of the disciples for Himself; "and Christ evidently points to Peter's word when He repeats the question the third time, saying, ver. 17, *φιλεῖς με*; but we can hardly suppose that Peter meant by this answer to go beyond our Lord's question, by naming the love from inclination instead of the decided love of the will which was claimed from him. We must rather suppose that he felt humbled by our Lord's question, and does not therefore venture to affirm the love which Christ seeks. Jesus then still more deeply humbles him by His third question,—answering St. Peter's thrice repeated denial of Him,—which takes up and adopts the *φιλεῖν* of the disciple's reply, and brings home to his heart its meaning." Cf. Cremer s. v.

5. *ἀγάπης*: a biblical word found in the Septuagint as companion to *ἀγαπᾶν*. In the N. T. it became the distinctive designation of holy and divine love, while Classical Greek knew only *ἔρως*, *φιλία*, and *στοργή*. Cf. Cremer 11. Deisman and Crönert consider it going too far to say that this important biblical word was born within the bosom of revealed religion, yet find it remarkable that there are only three supposed instances of its use in "profane" Greek, two of which are now read otherwise and the third is doubtful. *ἀγάπη* is in any case a backward formation from the verb, replacing the older *ἀγάπησις* and originating doubtless in a restricted dialectic area. Cf. M & M s. v. The word occurs frequently in Basil's Letters in the sense of "love." It is also common as a title in the sense of "Charity," being employed chiefly in addressing bishops. There are instances in which it is applied to other persons: viz., a canoness, the clergy in general, and to a monk. Cf. Way, pp. 69, 161. Gregory of Nyssa uses it once as a title, addressing a certain John, cf. Letter XIX 60, 27 (M. III, 1073 A).

6. τὸ ἔξ ὑπομονῆς προσδοκώμενον: an echo of Rom. VIII, 25. εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. "But if we hope for that which we see not: we wait for it with patience."

11. ὅτι ἐξ ὄλης καρδίας . . . ἐξ ὄλης τῆς διανοίας: this Scriptural precept is found with slight differences in Deut. VI, 5; XXX, 6; Matt. XXII, 37, 38; Mark XII, 30; Luke X, 27. Gregory's citation is mostly in accordance with Matthew but is not a direct quotation. Cf. Matt. XXII, 37, 38. ὁ δὲ εἶπεν αὐτῷ, Ἐγαπήσεις Κύριον τὸν Θεόν σου ἐν ὄλῃ τῇ καρδίᾳ σου, καὶ ἐν ὄλῃ τῇ ψυχῇ σου, καὶ ἐν ὄλῃ τῇ διανοίᾳ σου. αὕτη ἔστιν ἡ μεγάλη καὶ πρώτη ἐντολή. "Jesus said to him: Thou shalt love the Lord Thy God with thy whole heart, and with thy whole soul, and with thy whole mind. 38. This is the greatest and the first commandment."

12. τὸν ἀκρότατον . . . τῆς ἀγάπης ὅρον ὁ νόμος: hyperbaton with clausula. ~|~||~||~ (2).

15. ἐπιρρεπῶς: a Graeco-Roman word. Cf. L & S; Sophocles s. v.; Stephanus 8153 a. It is equivalent to the Latin *proclivis*. The adverb is derived from the adjective ἐπιρρεπής which is a Graeco-Roman word formed from the Homeric verb ἐπιρρέπω.

16. τῷ ἀκροτάτῳ . . . τῆς ἀγάπης ὅρῳ: hyperbaton with clausula. -|~||~ (1).

ἔχει . . . δεῖξαι: ἔχω with the infinitive in the sense of "be able" is of frequent occurrence in Gregory's writings. Basil likewise is fond of this construction. Cf. Way, 15.

21. δεῖ . . . λέγειν: δεῖ with the infinitive to express necessity. Gregory in his use of χρή and δεῖ apparently makes no distinction in the meaning. He uses these two words in their ordinary significance, that of binding, of something which ought or must be done. In Homer χρή conveyed the idea of fate, that is, something must be done because fated. χρή occurs only once in the N. T. (Jas. III, 10), whereas προσήκει (Attic) is not employed at all, nor ἔξεστι (but ἔξον) nor ἔξην. Cf. Robertson, 920. In St. Basil's Letters δεῖ with the infinitive is the usual form for expressing necessity or duty. It appears 205 times; χρή, 91 times; ἀνάγκη or ἀναγκαῖον, 56 times; ὀφείλω, 35 times, and the verbal in -τεος, 14 times. Cf. Way, 10.

22. κατ' ἐκεῖνο . . . ἀγάπης τὸ μέτρον: hyperbaton and clausula. -|~||~ (2).

23. ὑλώδης: Gregory in his use of the neuter plural of this adjective takes over the philosophical meaning of ὕλη, i. e., "material things." The adjective ὑλώδης is cited for Thuc., Xen., and Plut. in the sense of "woody," "wooded." In Diosc. 5, 87; Plut. Pyrrh. 21, Sull. 20, Brut. 51, it is cited as meaning "muddy," "turbid," i. e., the equivalent of ὕλη in the sense of "sediment," or for ιλύς, "muddy," "dregs," etc. Lob. Phryn. 73 considers that ὑλώδης is a corruption of ιλύς rather than an adjective formed from the substantive ὕλη. Cf. L & S s. v. ὑλώδης and ὕλη IV.

Page 22, Line 1. ἐμπαθῆ: cited first in Aristotle. It is a word used mostly by later writers. Cf. L & S s. v.; Schmid, III, 238.

3. διδακτικῶς: a Graeco-Roman word, cited for Philo and St. Paul. It is equivalent to classical διδασκαλικός. Modern Greek uses δασκαλικός. Cf. L & S; M & M; Thayer; Sophocles, s. v.

ἵποδείγματι: cited first for Xen. Eq. 2.2. in the sense of "sign," "token," "mark." In the Sept., N. T., Polyb., and here used in the meaning of "example." ἵπόδειγμα is the Hellenistic word rejected by the Atticists as less correct than the Attic form παράδειγμα. Later writers usually make a choice between the two to avoid hiatus. Cf. L & S; Sophocles; Thayer s. v.; Schmid II 92. This distinction in the usage of the two words is noted in Greg. Nazianzene's Funeral Orations, but even there consistency is lacking. Cf. Hürth, 96, 128, 151. The N. T. uses only ἵπόδειγμα. Cf. Thayer s. v. Gregory of Nyssa shows a preference for it throughout his writings. Way has also noted its frequency in Basil. Cf. Way, 133 f.

5. ἔχωρει: the active is cited for Il., Hdt., Hipp., and late prose; also for Thuc. I, 82, except in compounds, elsewhere in Attic always in the middle voice. Cf. L & S; Sophocles s. v.; Schmid, IV, 245; III, 161.

11. εἰπεῖν . . . εἴραι: εἶπον meaning *said* followed by the infinitive is frequent in poetry but rare in prose. It and the active voice of λέγω take the infinitive, chiefly as verbs of *commanding*. Cf. G. M. T. 753, 3; Smyth, 2017 C, N. St. Basil in his Letters has

*εἰπον* with the infinitive ten times. Cf. Way, 35. Boulenger does not record this particular usage in Julian, all that is said is that the infinitive occurs after verbs of *saying*, ordinarily *φημί*. Cf. Boulenger, 112, 2.

13. *πάντων τῶν ἀγαθῶν μείζονα τὴν ἀγάπην*: cf. I Cor. XIII,  
 13. *νῦν δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα μείζων δὲ τούτων ἡ ἀγάπη*. “And now there remain faith, hope, charity, these three: but the greatest of these is charity.”

15. *λέγων . . . εἶναι*: *λέγω* with the infinitive occurs frequently in Attic poetry, occasionally in prose. Cf. Sect. 8, 14, 12.

16. *πάντοτε*: rare in Attic, frequent in N. T., and common in late prose. It is proscribed by the Atticists, who recommend *ἐκάστοτε* and *διάπαντός*. Cf. L & S; Sophocles; Thayer s. v.; Schmid, I, 161.

*ῆς ἄνευ*: *ἄνευ* rarely occurs after its case. Cf. Smyth, 1665 a; 1700. In Gregory’s writings this has been observed to occur only with the relative pronoun.

17. *προφητείας αὐτὴν καὶ γνώσεως προτιμοτέραν . . . ἀνόνητον εἶναι πᾶν . . . σπουδαξόμενον*: cf. I Cor. XIII, 1-3. ’Εὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἥχων ἢ κύμβαλον ἀλαλάζον. καὶ ἐὰν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τῷ σῶμά μου ἵνα κανθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 1. “If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2. And if I should have prophecy and should know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. 3. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.”

19. . . . *πάντα νόμον . . . πάντα τὰ μυστήρια τὰ προφητικὰ τοῦ τοιούτου ἔξαπτων χαρίσματος . . .* : cf. Matt. XXII 40. ἐν ταύταις ταῖς δυσὶ ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται. “On these two commandments dependeth the whole law and the prophets.”

20. *ἀποφαίνεται . . . πρωτεύειν*: *φαίνω* and its compounds used with the infinitive in O. O. generally means “seems” or “appears” (but may not be true); with the participle, as in line 15 of this section, it has the meaning of “makes clear.” This distinction, however, is not always maintained in Attic Greek. Cf. Smyth, 2106, 2143. Neither is Gregory consistent in his usage; otherwise he would have used here the participle as below in line 2.

21. *κατορθωμάτων*: cited for Aristotle and Graeco-Roman authors. *κατόρθωμα* is used here in the sense of “good deeds.” As a philosophical term meaning “right action,” it is equivalent to the Latin *recte factum*, cf. Cic. Fin. 3. 7; Off. 1. 3; Sext. Emp. M. 9, 16. Cf. L & S s. v.

Page 24, Line 2. *ἐλαττον ἔχων ἀναφανήσεται*: *ἀναφαίνω* with present participle. Cf. Smyth, 2106, 2143; cf. also line 20, above.

3. *ἰδιώμασιν*: cited for Arist. Plant. 1, 7, 8, and then several Graeco-Roman writers. In Arist. and Polyb., as here, *ἰδίωμα* means “peculiarity” or “property.” Cf. L & S; Sophocles s. v.

8. *πίστις . . . ἀπεκδεχόμεθα*: a paraphrase of Rom. VIII, 24, 25. With the exception of *τὴν χάριν* the last clause is an exact quotation of verse 25. *τῇ γὰρ ἐλπίδι ἐσάθημεν · ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπὶς · ὁ γὰρ βλέπει, τίς ἐλπίζει; 25 εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι’ ὑπομονῆς ἀπεδεχόμεθα.* “For we are saved by hope. But hope that is seen is not hope. For what a man seeth, why doth he hope for? 25. But if we hope for that which we see not, we wait for it with patience.”

8. *ἡ ἀγάπη . . . ὑπομένει*: cf. I Cor. XIII, 7. *πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.* “Beareth all things, believeth all things, hopeth all things, endureth all things.” Gregory differs from Scripture in that he begins with *ἡ ἀγάπη*, inserts *καί*, and omits *πάντα στέγει*.

10. *ἴνα μὴ τὰ καθ’ ἔκαστον λέγοντες διατρίβωμεν*: for a similar expression, cf. Dem. 11, 19. This is the only instance in the present treatise of a *ἴνα* clause to express purpose, but this is apparently due to Demosthenes. Gregory, however, in his other works, uses

*īva* to express purpose. It occurs frequently in his Πρὸς Εὐνόμιον but less often elsewhere.

## SECTION 12.

Page 24, Line 18. ὅτι τρίτον οὐρανόν . . . λαλῆσαι: II Cor. XII, 2 ff. οἵδα ἀνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων (εἴτε ἐν σώματι οὐκ οἴδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἴδα, ὁ Θεὸς οἶδεν) ἀρπαγέντα τὸν τοιοῦτον ἔως τρίτου οὐρανοῦ. 3 καὶ οἵδα τὸν τοιοῦτον ἀνθρωπον (εἴτε ἐν σώματι εἴτε χωρὶς τοῦ σώματος οὐκ οἴδα, ὁ Θεὸς οἶδεν), 4 ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἥκουσεν ἄρρητα ρήματα, ἢ οὐκ ἔξὸν ἀνθρώπῳ λαλῆσαι. “I knew a man in Christ above fourteen years ago, (whether in the body, I know not, or out of the body, I know not, God knoweth,) such an one rapt even to the third heaven. 3 And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth:) 4 That he was caught up into paradise; and heard secret words, which it is not granted to man to utter.”

20-21. Εἴτε . . . οἶδεν: II Cor. XII 3, cf. line 18, above.

Page 26, Line 3. Τερροσολύμων ἐπὶ τὸ Ἰλλυρικὸν ἐν κύκλῳ περιελθὼν πᾶσι τοῖς διὰ μέσον: for a similar reference in Gregory to Jerusalem and Illyricum, cf. Περὶ Παρθενίας, M. III, 396 C, D. He apparently planned to establish Christianity in a circuit from Jerusalem to the east coast of the Adriatic; then proceed to Rome and thence to Spain. Cf. Martindale 41 ff.; Acts XIII 2, 3—Paul and Barnabas are sent by the Holy Ghost to preach. Acts XIII-XXVIII recount his Apostolic labors. Acts XIII, 4: So they, being sent by the Holy Ghost, went to Seleucia: and from there they sailed to Cyprus. Paul is further instructed whither to proceed on his journey in Acts XXII 21: “And he said to me: Go, for unto the Gentiles afar off will I send thee.” Paul is given his mission to Rome: Acts XXIII, 11: “And the night following, the Lord standing by him, said: Be constant; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.”

4. ἐκήρυξε: used here in the eccl. meaning of “proclaimed” the Gospel. Cf. L & S; Thayer s. v.; ibid., 697.

8. ἐσταυρώθη: used here in its eccl. meaning of “crucify.” Cf. L & S, Thayer, also Sophocles s. v.

ἐσταυρώθη τῷ κόσμῳ ἐκεῖνος καὶ τούτῳ ὁ κόσμος: an echo of Gal. VI, 14. ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι’ οὗ ἐμοὶ κόσμος ἐσταυρώται, κάγὼ κόσμῳ. “But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world.”

9. ἐνέκρωσε: an eccl. word of the Graeco-Roman period. *νεκροῦν* is used here in the sense of “to mortify,” i. e., “to deprive of power,” “destroy the strength of,” especially with reference to the evil desires lurking in the members of the body. Cf. L & S; Sophocles; Thayer s. v. The word is cited once in Basil’s Letters. Cf. Way, 56.

11. ἐνέκρωσε . . . ἐτελέωσε . . . ἐν ἀσθενείᾳ . . . δύναμιν . . . θάνατος: note the chiastic antithetical parison and also the oxymoron.

12. Δεσπότην: cited in both eccl. and Byzantine Greek as a title. Here, as in the N. T., it refers to Christ. It is equivalent to the Latin *Dominus*. The word *Δεσπότης* in St. Basil’s Letters is used both in its eccl. sense of Lord (*Christ*) and as a title (*Lord*) given to laymen. Cf. Way, 105, 163.

13. ἀνάλυσις: in the sense of “departure from life,” “death”; cited for N. T., Philo., and the Church Fathers; in Class. Greek, i. e., Soph. El. 142, Timaeus 23, Arist. 394b, etc.—“releasing.” Cf. L & S; Sophocles s. v. Gregory is here echoing the thought of Philp. I, 23. συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῷ γὰρ μᾶλλον κρείσσον: “But I am straightened between two: having a desire to be dissolved and to be with Christ, a thing by far the better.” Gregory elsewhere (Περὶ Παραθενίας, M. III, 333 C) says: ἐφ’ ἵστι ὁ θάνατος οὐ χωρισμόν, ἀλλὰ συνάφειαν τοῦ ποθουμένου ποιεῖ· ὅταν γὰρ ἀναλύῃ, τότε σὺν Χριστῷ γίνεται, καθώς φησιν ὁ Ἀπόστολος. For another instance of this use, cf. Ἐπιτάφιος Λόγος εἰς τὸν Μέγαν Μελέτιον M. III, 852 A: πρὸς τὸν Χριστὸν ἀναλύσεως. In the ὁ Λόγος Κατ. 87, 5. (M. II, 61 C) ἀνάλυσις is rendered as “return” referring to “death” as a “return.” This too is a N. T. meaning and common in Gregory’s writings.

### SECTION 13.

14. ἀντιπαραδεῖξαι: a word coined by Gregory. Cf. L & S s. v.; Meridier 89.

16. ἐν γεννητοῖς γυναικῶν: cf. Matt. XI, 11: ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. “Amen I say to you, there hath not risen among them that are born of woman a greater than John the Baptist: yet he that is lesser in the kingdom of heaven is greater than he.” Cf. also Luke VII, 28.

καὶ περισσότερον προφῆτον: cf. Luke VII, 26. ἀλλὰ τί ἐξῆλθετε ἵδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφῆτον. “But what went you out to see? a prophet? Yea, I say to you, and more than a prophet.” Cf. also Matt. XI, 9. A popular substitute for *μάλιστα* as for *πλεύστα* was found in the use of *περισσός*. This is much more true of *περισσός* as the equivalent of *μᾶλλον* or *πλειών*. Cf. Blass G. of N. T. Gk. 33 f.; also Robertson 279, 516, 664.

18. ἀντιπαρεξαγαγεῖν: the term *ἀντιπαρεξαγαγεῖν* is cited first for Demosthenes, being used mostly by later writers (Dio Chr., Galen., Sext. Emp., Arr., Plut.). Cf. Schmid III, 174; L & S s. v.

*συγκρίσεως*: cited first for Aristotle; frequent in late writers. Cf. L & S s. v.

20. ἀνωτάτω: in the temporal or local sense this word is classical, but in the qualitative meaning of “greatest” or “highest,” as here, it is Atticistic. Cf. Schmid II, 80; III, 232; IV, 718; L & S s. v.

Page 28, Line 1. *μαλακοῖς ἴματίοις . . . κάλαμος . . . ἐνσαλευόμενος*: a combination of ideas from Matt. XI 7, 8; Luke VII 24, 25. Matt. XI 7, 8: *τούτων δὲ πορευομένων ἥρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου*, Τί ἐξῆλθετε εἰς τὴν ἔρημον θεάσασθαι; *κάλαμον ὑπὸ ἀνέμου σαλεύομενον*; ἀλλὰ τί ἐξῆλθετε ἵδεῖν; *ἀνθρωπον ἐν μαλακοῖς ἡμφιεσμένον*; *ἵδού, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσιν*. Luke VII 24, 25. *Ἄπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἥρξατο λέγειν πρὸς τὸν ὄχλον περὶ Ἰωάννου*, Τί ἐξῆλθετε εἰς τὴν ἔρημον θεάσασθαι; *κάλαμον ὑπὸ ἀνέμου σαλεύομενον*; ἀλλὰ τί ἐξῆλθετε ἵδεῖν; *ἄνκρωπον ἐν μαλακοῖς ἴματίοις ἡμφιεσμένον*; *ἵδού, οἱ ἐν ἴματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν*. “And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind? But what went

you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments are in the houses of kings.” “ And when the messengers of John were departed, he began to speak to the multitudes concerning John. What went ye out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold they that are in costly apparel and live delicately are in the houses of kings.”

3. *ἐπισκήψει*: in the sense of “refute,” as here, Classical Greek generally uses the middle voice. Cf. L & S s. v.

4. *προσμαρτυρήσει*: a late classical word, cited first for Isae. 60. 42; then for Dem. 1105. 2; Plut. Aristid. 25; Polyb. 3, 90, 4; and in the pass. for Sext. Emp. M. 7, 212. In Isaeus *προσμαρτυρέω* is followed by the acc. and the infinitive, as here, except that Greg. uses *ώς* with *μή* and the inf. In Sext. Emp. it is followed by *ὅτι* and the indic. Cf. L & S s. v.

5. *μή τις ἄρα ἐπισκήψει . . . ἀπολείπεσθαι*: a rhetorical question with parenthesis and hypostrophe.

7. *οἶδεν ὅπως . . . ἡγήσατο*: *ὅπως* is occasionally, especially in poetry, used like *ώς* in indirect discourse. Cf. G. M. T. 313, 706.

*καρτερικόν*: neuter of the adjective for the abstract substantive *καρτερία* which Aristotle distinguishes from *ἐγκρατεία*, “self-control,” cf. Arist. Eth. N. 7, 7, 4. The word *καρτερικόν* (*fortitude*) does not occur in the N.T. It is cited for several classical authors (Ameipsius, Xen., Plato, Isae. and Arist.) and for the Atticists, Lucian, and Philostratus. Cf. L & S; Schmid, I, 271, IV, 188. This use of the adjective with the article *τό* is an Atticism and is very frequent in Gregory. One meets it at almost every instance. Nor is it his only device for expressing abstract ideas. Abstract substantives in *-εία*, *-ία*, *-της*, *-τητος*, *-συνη*, are equally frequent. Gregory often substantizes the neuter of adjectives and participles, the infinitive, prepositions and their cases, and adverbs. The last he uses also as adjectives. This usage of the article is classical but exceptionally frequent in Gregory. Cf. Smyth, 1153; Kühner, II 1, 594 f. 6.

*ἀνδρῶδες*: another instance of the adjective with *τό* instead of an abstract substantive. It is equivalent to *ἀνδρεία*, which in

turn corresponds to the Latin *virtus*. This word ἀνδρῶδες is cited for Isocr. 97 C, then Arist. Eth. N. 9, 11, 4, ibid. Rhet. 2, 17, 2, and also for Plut. 2, 110 D. Attic prose uses ἀνδρεῖος and ἀνδρικός, the former of these two occurs the more frequently. ἀνδρικός is cited six times and ἀνδρεῖος once for Gregory Nazianzene in his Funeral Orations. The N. T. always uses ἀνδρεῖος. Cf. Hürth, 89.

8. *θηρώμερος*: mostly poetic. The middle is like the active except that it is used more frequently in its metaphorical sense of “seeking,” as here. This form *θηράω* was preferred by the tragedians, except where the metre demanded *θηρεύω*. Cf. L & S s. v. *θηράω* and *θηρεύω*, Schmid, III, 202; IV, 35; for *θηρεύω*, cf. Brugman, 358, 4; Wright, Sect. 489, p. 299.

*θαλπόμενος*: mostly poetic. A Homeric word found in tragedy, the poets, and Xenophon. Cf. L & S; Schmid, III, 201; IV, 302.

*κρύει παραβαλλόμενος*: this usage with the dative is late, probably Graeco-Roman. In classical Greek *παραβάλλεσθαι* in the sense of “expose oneself or what is one’s own” is construed with the accusative. The only instance of it with the dative is found in Polyb. 2, 26, 6,—*μηδὲ παραβάλλεσθαι*. Julian uses *παραβάλλειν* with the dative in its intransitive meaning of “enter in,” “to come near,” “approach.” An example of this intransitive use with the dative is found also only for Polyb. 15, 2, 12, cf. 1, 22, 9. Cf. L. & S. s. v.; Boulenger, 54; Riem.-G. Sect. 81, I R. II, p. 85.

9. *καταγυμνάζων*: a Roman word, cited here used with *τὸ σῶμα*. This same expression, only in the plural (*τὰ σώματα*), occurs in Lue. Anach. 24. Cf. L & S s. v.; Stephanus 3084 C.

10. *οὐδὲν εἰς ἀρετὴν ἐκ τῆς συντυχίας παραβλαπτόμενος*: the preposition with the accusative of specification is a late usage. Cf. Sect. 7, 14, 6.

*συντυχίας*: cited mostly for poets, but cf. Hdt., Thuc., Plato., Phaedr. 248 C, and Polybius. Classical Greek uses it in the sense of “occurrence.” In the sense of “interview,” “conversation,” and “social contact,” as here, the word is cited for Graeco-Roman and Byzantine writers. Cf. L & S; Sophocles s. v.;

Schmid, III, 270. *συντυχία* is cited for Basil's Letters as meaning "conference." Cf. Way, 133.

11. *τίς . . . ἐρημίας ἀπεργαζόμενος*: note the rhetorical question including perfect parison, parison, parenthesis, homoioteleuton with homoioptoton, and polyptoton.

13. *ἀσφαλοῦς πολιτείας*: for a description of Basil's rule of life observed not only in retirement in his monastery in the Pontus but also generally observed by him at all times, cf. Letter II, Loeb Classical Library, St. Basil The Letters, vol. I, pp. 7 ff.

*πολιτείας*: used here in the sense of "way of life," i. e., *mode, course, rule of life* with reference to the higher life. For a similar use of this word in Gregory, cf. Περὶ Παρθενίας, M. III, 372 C; Περὶ τῶν Ἀπιόντων εἰς Ἱεροσόλυμα, Κηνοτίποι, Letter II, 11, 5 and 11 (M. III, 1009 B). Cf. Basil Homil. XIII. In classical Greek the word means "life of a citizen" and in Graeco-Roman, Christian, and Byzantine Greek, *life* in general. It is frequently used in this sense in St. Basil's Letters, cf. Way, 118.

*ἐσχατίαν*: used here in the sense of *ἐρημία*, "desert" or rather the "solitude" thereof. For a similar use of this word, cf. Basil, Letters II 71 A, IV 76 C, IX 91 D, CCX 313 E. St. Basil in Letter II uses *ἐρημία*, *ἡσυχία*, and *ἐσχατία* interchangeably to mean "solitude" with reference to his retreat on the Iris.

14. *γυμνωθῆναι*: mostly poetic, but cf. Hdt. 4. 61; 3, 64; and Plato, *passim*. *γυμνόω* is used here in the Platonic sense of "freed." Hom., Soph., Aesch., and Hdt. use the word in the sense of "to be stripped of armour," etc.

15. *ώστε . . . γενέσθαι*: *ώστε* with the infinitive to express result as a fact.

16. *στενοχωρουμένην*: the verb *στενοχωρέω* is cited for Comedy in Ath. 582 B; for Hipp. 27, 35; for Arist. Plant. 2. 1. 11, but it is an expression used principally by late writers, i. e., it is cited for the Septuagint, Graeco-Roman, and Byzantine writers. Cf. L & S s. v.; Schmid IV, 375. For its use in Gregory Nazianzene, cf. Hürth, 127.

17. *δι' εὐκολίας*: periphrasis for *εὐκόλως*. This kind of periphrasis is very frequent in Gregory's writings.

18. *μετακλινόμενον*: mostly poetic. It is cited once for Homer, Il. 11, 509; then for Aretaeus and Philo. Cf. L & S; Cunliffe s. v.; Schmid IV, 315.

*μὴ . . . εἶναι . . . δείκνυσι*: the verb *δείκνυμι* in O. O. takes the participle and means *show that something is*. When not in O. O. and followed by the infinitive it generally means *show how to do something, instruct*. Gregory does not maintain this distinction. Cf. Smyth 2106, 2130. For a similar use of *ἀποφαίνεται*, cf. Sect. 11, 22, 20.

19. *ἀκτημοσύνη*: a Graeco-Roman word. An abstract substantive derived from an adjective. Cf. L & S; Sophocles s. v. It is cited twice for Basil in his Letters, cf. Way 89. Hürth cites *ἀκτησία* for Gregory Nazianzene in a Funeral Oration: *ἀκτησία* == *ἀκτημοσύνη* B 60. Cf. Hürth, 117.

*ἄσειστος*: a Graeco-Roman word for the classical *ἀκίνητος*. It is first cited for Max. Tyr. 41.4. Cf. L & S (new edition); Sophocles s. v. The word *ἄσειστος* occurs once in Basil's Letters, cf. Way, 93.

21. *προσεγγίζειν*: an Alexandrian word, cited for the Sept. Gen. 33, 6, 7, also for the N. T., and Graeco-Roman writers. Cf. L & S; Sophocles; Thayer s. v. The word occurs *et passim* in Basil's Letters, cf. Way, 55.

22. *ἀντίπνοιας*: a late classical word, cited first for Aristotle, then for Theophr., Hdn., and Philo. Cf. L & S (new edition).

*πειρασμῶν*: an eccl. word of the Alexandrian period. In profane Greek it is cited only for Diosc. *præf.* I, *τοὺς ἐπὶ παθῶν πειρασμούς*, of medical experiments. It is equivalent to the Attic *πείρασις* "trial," also of "temptation to unchastity"; cf. Thuc. VI 36. Aristotle uses *πειραστικός*. It occurs frequently in both the Old and the New Testament. Cf. Thayer s. v.; ibid., p. 695; Cremer s. v.

23. *ὑπεκλίνειν*: mostly poetic. The verb *ὑποκλίνομαι* is used here with *πρός* and the accusative. It is generally followed by the

dative, when used in the middle voice. Cf. L & S s. v.; Schmid IV, 334. Many verbs compounded with *σύν* (regularly); with *ἐν*, *ἐπί*, and sometimes also *περί*, *παρά*, *ὑπό* are construed with the dative, because the preposition retains a sense that requires the dative. However, some verbs of motion compounded with *παρά*, *περί*, and *ὑπό* take the accusative. Cf. Smyth, 1545, 1546, 1559; Jannaris, 1378.

26. *τῆς δὲ πρός . . . παρώσασθαι*: note the antithesis with epanaphora, perfect parison, homoioteleuton, and hyperbaton of article *τῷ* and its infinitive *δύνασθαι*.

#### SECTION 14.

Page 30, Line 8. *παρηγιάζεται* (line 1) . . . *ἔνστασιν* (line 26): note the highly rhetorical nature of this parallel between John the Baptist and St. Basil: i. e., the antithesis, comparisons, rhetorical question, polyptoton, assonance, alliteration, homoioteleuton, internal rhythm, and also clausulae.

12. *τούτου δὲ . . . ὅρος οὐ δλος . . . ἡλίου δρόμος*: note the parachesis, hyperbaton, homoioteleuton, and clausulae of the form *-||-~ (1); ~|-~||-~ (1)*.

14. *σκοπός*: in the sense of “guardian,” as here, the word is used chiefly in poetry, being cited for Homer and tragedy, also for Xen. Cyr. 3, 2, 1; 4, 1; 1, 6, 40. Cf. L & S s. v.

*μὴ παρανοεῖν*: a poetic construction, cf. Sect. 9, 16, 5.

15. *κολάζειν*: the infinitive for the third person of the imperative often occurs in legal language (laws, treatises, etc.) and does not necessarily depend upon the principal verb. As a rule the infinitive in commands and prohibitions occurs more frequently in poetry than in prose, where it has a solemn or formal force. Cf. Smyth 2013 b. The infinitive used for the imperative occurs once in the positive and once in the negative in St. Basil’s Letters. Cf. Way, 19. This construction does not occur in Julian. Cf. Boulenger, 32. Cf. Sect. 9, 16, (5-6). For further examples of command and prohibition in Gregory, cf. Letter XVI, 48, 16-21 (M. III, 1057 A); Letter VII, 35, 2 (M. III, 1037 A).

17. ‘Η δὲ πρὸς Οὐάλεντα τοῦ διδασκάλου παρηγία τις οὐ: for a

very dramatic account, quite sophistic in its development, of the struggle between Basil and Valens, cf. Πρὸς Εὐνόμιον I, 59-66 (M. II, 288-296 B). Though long, the passage deserves quoting here. Gregory preludes his story with a brief outline of the history of the Emperor Valens and his reign of terror. Then he sets forth in detail the achievements of Basil. The *dramatis personae* are Basil, Valens, Modestus, his Lord Lieutenant or Count of the East, Demosthenes, the comptroller of his kitchen and chief of his cooks, and the assistants, the Court.

Πρὸς Εὐνόμιον 61 (15-28)-62 (1-3), (11-18) : τίς οὖν ἦν ὁ καιρός ; ἔξηλανε μὲν τῆς Κωνσταντίνουπόλεως ἐπὶ τὴν ἐ' αν ὁ βασιλεύς, ἀρτὶ τοῖς κατὰ τῶν βαβάρων αὐτῷ κατορθωθείσιν ἐπηρμένος τὸ φρόνημα καὶ οὐδὲν ἀντιβαίνειν αὐτοῦ ταῖς ὄρμαῖς ἀξιῶν· προηγεῖτο δὲ αὐτοῦ τῆς πορείας ὁ ὑπαρχος ἀντ' ἄλλου τινὸς τῶν εἰς τὴν ἀρχὴν ἀναγκαίων τοῦτο προδιοικούμενος, τὸ μή τινα τῶν ἐπὶ τῆς πίστεως δύτων μένειν ἐφέστιον, ἀλλὰ τούτους μὲν ἀπελαύνεσθαι πάντας πανταχόθεν, ἐτέρους δὲ ἀντ' ἐκείνων πάλιν αὐτοχειροτονήτους τινὰς ἐπὶ ὑβρει τῆς θείας οἰκονομίας εἰσάγεσθαι. μετὰ τοιαύτης οὖν γνώμης καθάπερ νέφους τινὸς χαλεποῦ τῆς δυναστείας ἐκ τῆς Προποντίδος κατὰ τῶν ἐκκλησιῶν κινηθείσης καὶ τῆς μὲν Βιθυνίας ἀθρώσ ἐρημωθείσης, Γαλατίας δὲ σὺν πολλῇ τῇ ῥάστωνη παρασυρείσης καὶ πάντων αὐτοῖς κατὰ νοῦν διὰ μέσου κεχωρηκότων, προύκειτο ἥδη τῇ ἀκολούθᾳ τοῦ κακοῦ τὸ ἡμέτερον. τί οὖν ὁ μέγας τότε βασίλειος . . . . ; ἡ πᾶσα λόγων ὑπερβολὴ καὶ πᾶν ὑψος νοημάτων τε καὶ ὅρμάτων κάτω που τῆς ἀληθείας ἐλέγχεται; πῶς γὰρ ἂν τις διεξέλθοι τῷ λόγῳ τὴν τοσαύτην τῶν φοβερῶν καταφρόνησιν; πῶς ἂν τις ὑπ' ὅψιν ἀγάγοι τὸν καινὸν ἐκείνον ἀγῶνα, ὃν οὔτε παρὰ ἀνθρώπων οὔτε πρὸς ἀνθρώπους εἰκότως ἂν τις συστῆναι φήσειεν, ἀλλ' ἀρετὴν καὶ παρρησίαν Χριστιανοῦ πρὸς δυναστείαν φονῶσαν ἀνταγωνίζεται; . . . 62, 24; 63 (1-5) : τῆς δὲ τῶν ἔργων ἀποτομίας προοίμιον ὁ λόγος ἐγίνετο ἀπειλαῖς ὅμοι μεμειγμένος καὶ ὑποσχέσεσι, πεισθέντι μὲν τὴν ἐκ βασιλέως τιμὴν καὶ τὴν ἀρχὴν τῆς ἐκκλησίας προτείνων, ἐνισταμένῳ δὲ πάντα ὄσα πικρία ψυχῆς προσλαβοῦσα τὸ δύνασθαι κατ' ἔξουσίαν βουλεύεται. τὰ μὲν οὖν παρ' ἐκείνων τοιαῦτα.

Scene one opens on Basil and Modestus. The former is dauntless in the presence of threats, bidding them (63 (10-27) *παύσασθαι κατὰ τῶν δούλων τοῦ κυρίου φονῶντας*· εἶναι γὰρ αὐτοῖς τῆς ἐπινοίας πλέον οὐδὲν ἐπὶ τῶν μόνην τὴν τοῦ θεοῦ βασιλείαν καὶ τὸ ἀθάνατον κράτος θεραπευόντων. μηδὲ γὰρ δύνασθαι τὸν κακοποιεῖν βουλομένους εὑρεῖν τι τοιοῦτον

ὅτι λυπήσει τὸν Χριστιανὸν ἡ ρῆθèν ἡ γινόμενον. δήμευσις οὐχ ἄψεται, φησί, τοῦ μόνην κεκτημένου τὴν πίστιν· ὑπερορισμὸς οὐ φοβήσει τὸν πάσης τῆς γῆς μετὰ τῆς αὐτῆς γνώμης ἐπιβατεύοντα καὶ πᾶσαν μὲν ὡς ἀλλοτρίαν διὰ τὸ πρόσκαυρον τῆς ἐνοικήσεως, πᾶσαν δὲ πόλιν ὡς οἰκείαν διὰ τὸ ὄμδονυλον τῆς κτίσεως βλέποντα. τὸ δὲ πληγὰς ἡ πόνους ἡ θάνατον ὑποστῆναι, ὅταν ὑπὲρ τῆς ἀληθείας ἔξῃ, μηδὲ γυναιξὶ τοῦτο φόβον παρέχειν, ἀλλ' εἶναι πᾶσι Χριστιανοῖς τὸν ἀνωτάτω τῆς εὐκληρίας ὄρον τὸ ὑπὲρ τῆς ἐλπίδος τι ταύτης τῶν ἀνηκέστων παθεῖν· λυπεῖσθαι δὲ μόνον ἔλεγεν ὅτι εἰς ἐστιν ἐν τῇ φύσει ὁ θάνατος καὶ οὐδεμίαν μηχανὴν ἔξευρίσκει πολλοῖς δυνηθῆναι θανάτοις τῆς ἀληθείας προαγωνίσασθαι. Modestus changes his policy to that of flattery, seeking to have Basil erase one little word in the Creed, viz., ὁμοούσιος. Again he is foiled by the intrepidity, firmness, and wisdom of Basil who answering him said (64 (9-15), (17-23)): τὸ μὲν μετασχεῖν τῆς ἐκκλησίας τὸν βασιλέα τῶν μεγίστων εἶναι . . . μέγα γάρ, φησί, τὸ ψυχὴν περισώσασθαι, οὐχ ὅτι βασιλέως, ἀλλ' ὅτι ὅλως ἀνθρώπου· τῆς δὲ πίστεως τοσοῦτον ἀπέχειν ὑφαίρεσιν ἡ προσθήκην ποιήσασθαι, ώς μηδὲ τὴν τάξιν ἀν ὑπαλλάξαι τῶν γεγραμμένων. . . . καὶ διὰ τῶν ἔργων τὸ ρῆθεν ἐπιστώσατο· ὃς τὴν τῶν ἐκκλησιῶν τότε καταστροφὴν οἴόν τινα χειμάρρονν διὰ τῶν δυναστειῶν ρέουσαν ἔστησεν ἐν ἑαυτῷ καὶ ἀπέστρεψε, μόνος ἀρκέσας τῇ τοῦ κακοῦ προσβολῇ, καθάπερ τις ἐν θαλάσσῃ πέτρα μεγάλη καὶ ἀσειστος ἀντὶ κύματος πολλοῦ καὶ μεγάλου τὴν τῶν δεινῶν προσβολὴν ἐν ἑαυτῷ περιθρύψας.

Failing in this his first attempt, the Emperor Valens himself succeeds to the attack with the combined forces of Modestus, Demosthenes, and the courtiers. He tries to intimidate and overpower Basil, but to no avail. 65 (10-29), 66 (1-6): πάλιν γάρ ἐκεῖνος ὁ ὑπαρχος, πάλιν[ φόβων] ἐπαναστάσεις τῶν προτέρων σφοδρότεραι καὶ τῶν ἀπειλῶν προσθῆκαι καὶ ὁ θυμὸς ἀκμαιότερος καὶ ἡ περὶ τὸ δικαστήριον τραγῳδία, κήρυκες εἰσαγωγεῖς ῥαβδοῦχοι κιγκλίδες παραπετάσματα, δὲ ὁν εὐκόλως καὶ τὰ τῶν σφόδρα παρεσκευασμένων καταποτείται φρονήματα· καὶ πάλιν ὁ ἀθλητὴς τοῦ θεοῦ τοῖς δευτέροις τῶν ἀγώνων καὶ τὴν ἐπὶ τοῖς προλαβοῦσι δόξαν ὑπερβαλλόμενος. εἰ δὲ ζητεῖς τούτων τὰς ἀποδείξεις, εἰς αὐτὰ βλέπε τὰ πράγματα. ποῖον γάρ οὐκ ἐπενείματο τόπον τῶν ἐκκλησιῶν ἡ τηγικαῦτα καταστροφή; ποῖον ἔμεινεν ἔθνος τῆς τῶν αἰρετικῶν ἐπιστασίας ἀπείρατον; τίς τῶν κατὰ τὰς ἐκκλησίας εἰδοκιμούντων οὐκ ἀπεσείσθη τῶν πόνων; ποῖος διέφυγε λαὸς τὴν τοιαύτην ἐπήρειαν; οὐ Συρία πᾶσα καὶ τῶν ποταμῶν ἡ μέση μέχρι τῶν πρὸς τὸν βαρβάρους ὄρων, οὐ Φοινίκη καὶ

Παλαιστίνη καὶ Ἀραβία καὶ Αἰγυπτος καὶ τὰ ἔθνη τῆς Λιβύης ἥως τοῦ τέρματος τῆς καθ' ἡμᾶς οἰκουμένης, οὐ τὰ ἐπὶ τάδε πάντα, Ποντικὸν καὶ Κίλικες Δύκιοι Λυδοὶ Πισίδαι Πάμφυλοι Κᾶρες Ἐλλησπόντοι νησιῶται μέχρι τῆς Πρεποντίδος αὐτῆς, οὐ τὰ ἐπὶ Θράκης πάντα ἥως ἦν ἡ Θράκη καὶ τὰ περὶ αὐτὴν ἔθνη ἥως πρὸς τὸν Ἰστρὸν αὐτὸν: τί τῶν πάντων ἐπὶ σχήματος ἔμεινε, πλὴν εἴ μή τι προκατείχετο τῷ τοιούτῳ κακῷ; ἀλλὰ μόνος ἐκ πάντων ὁ Καππαδόκειος λαὸς τῆς κοινῆς τῶν ἐκκλησιῶν συμφορᾶς οὐκ ἐπήσθετο, ὃν ὁ μέγας πρόμαχος ἡμῶν ἐπὶ τῶν πειρασμῶν διεσώσατο.

17. *ἄσυλον*: mostly poetic, but cf. Plato, Legg. 866 D. The word is cited also for Dion. H., Polyb., Philostr., and C. I. Cf. L & S; Sophocles s. v.; Schmid, IV, 278.

*ἄσυλον . . . ἔρν*: the infinitive for the third person of the imperative is a poetic construction. Cf. Sect. 14, 30, 15, above.

*ἀμίαντον*: mostly poetic. Used by Plato, Legg. 777 E in the sense of “free from the stain of ungodliness.” Cited also for Sept., N. T., Graeco-Roman writers, and the Church Fathers, e. g., Basil III, 173 C. Cf. L & S; Thayer s. v.

18. *πάσης τῆς οἰκουμένης ἄγος ἐγίνετο*: Gregory probably alludes to the disastrous defeat and death of Valens at the battle of Adrianople Aug. 9, 378. St. Ambrose also has reference to the same disaster in Letter 2, Sect. 28, where he says, *advertant (Ariani) quid propter suam perfidiam occiderit*.

*ἄγος*: mostly poetic; but compare Hdt. 6, 56, 1; 6, 9; Thuc. I, 126, also Arist., Pol. 5, 3, 11. Cf. L & S s. v.

19. *ἔξεταστής*: late classical, cited for Aristotle and Aeschines.

21. *περιωρίζετο*: a Graeco-Roman word, cited chiefly for Plutarch, cf. also Luc. Salt. 37; C. I. 3777. Cf. L & S s. v.; Schmid, I, 371, IV, 370.

24. *ἔξορία*: Cf. Sect. 10, 18, 12.

Page 32, Line 1. *Τιώνης ἀποθανὼν ξῆν ἐπιστεύετο*: Herod Antipas, Tetrarch of Galilee, having had John the Baptist beheaded, upon learning of the miracles wrought by Jesus, believed John the Baptist to have risen from the dead. Cf. Matt. XIV, 2; Mark VI, 16; Luke IX, 8.

## SECTION 15.

4. *τολμήσαιμεν*: a potential optative without *ἄν*; but cf. mss. variations. This construction is occasionally found in Homer and later poetry in an archaic form, cf. Od. III 231, Eur. Hipp. 1186. It is suspected in Attic prose, which regularly takes *ἄν*. Cf. Smyth, 1821; Gildersleeve, Pt. I, section 389. Where *ἄν* is not used, any one of several explanations may be supposed. First, the text may be incorrect. Granting that the text is good, there may be a considerable deliberative element in the clause which contains the potential optative without *ἄν*. Finally, the potential optative without *ἄν* may be regarded as a pre-Attic or primitive usage, or it may show that progressive weakening of the optative that led finally to its disappearance from the Greek language. Cf. Dickinson, 59. Of the construction in St. John Chrysostom's writings, Dickinson says: "The writings of Saint John Chrysostom furnish some examples of the potential optative without *ἄν*. The fact that these examples are comparatively few, and the additional fact that St. John Chrysostom has plenty of examples of the usual potential optative with *ἄν* lead us to think that in his writings this less ordinary construction is to be thought of as possible, but unusual." The aorist optative without *ἄν* in questions occurs 49 times; the aorist optative in statements without *ἄν* occurs 39 times. The present optative without *ἄν* occurs 16 times; the present optative without *ἄν* in questions occurs 6 times. Cf. Dickinson, 60, 65. Boulenger is inclined to think that Julian, whose usage is often poetic, has recourse to the Homeric usage of the potential optative without *ἄν*, although the editors have often thought it necessary to restore *ἄν* in their texts. There is one instance of a present optative without *ἄν* in a question which has remained untouched by commentators. Hertlein merely remarks that in his opinion *ἄν* ought to be inserted. Cf. Boulenger, 27 f. Basil too offers some examples of the potential optative without *ἄν*. Cf. Trunk, 46.

6. *δεῖξαι τὸν . . . διδάσκαλον . . . ὄμοιούμενον*: note that here Gregory uses *δεικνύαι* with the participle, which is regular (Smyth 2130) but, cf. Sect. 13, 28, 18, where he uses *δεικνύαι* with the infinitive.

8. τοῦ φλογίνου ἄρματος . . . τῶν πυρίνων . . . ἵππων: cf. IV Kings II, 11. καὶ ἐγένετο αὐτῶν πορευομένων, ἐπορεύοντο καὶ ἐλάλοντο· καὶ οὐδὲν ἄρμα πυρὸς καὶ ἵππος πυρός, καὶ διέστειλεν ἀνὰ μέσον ἀμφοτέρων· καὶ ἀνελήμφθη Ἡλειοὺς ἐν συνσεισμῷ ὡς εἰς τὸν οὐρανόν. “And as they went on, walking and talking together, behold a fiery chariot, and fiery horses parted them both asunder: and Elias went up by a whirlwind into heaven.”

φλογίνον: is a late classical word. It is cited first for Theophr. Hist. Pl. 6. 8. 1. and used in the meaning of a “flower,” perhaps the “wall-flower,” cherianthus. In the Alexandrian and Graeco-Roman periods, also in the Septuagint, it is used in the sense of “flaming,” “fiery,” as here. Cf. L & S s. v.; Schmid, III, 258.

9. τῆς ἄνω λέξεως: for a full discussion of this phrase, cf. Moeller (*Greg. Nyss. doctr. de hominis natura*, p. 19). “Other examples of Gregory’s use of the word are *de Orat. Dom.* IV, p. 1165 (Migne) ἡ μὲν οὖν νοητὴ [sc. φύσις] τὴν ἄνω λῆξιν ἐπιπορεύεται, where he is speaking of the angels. In *contra. Eunom.* V, p. 681 (Migne) he speaks of τίνι τε γῆν καὶ τὴν θάλασσαν καὶ τὴν ὑποχθόνιον λῆξιν. Cf. *de Hom. Op.* c. 17; *contr. Eunom.* XII, p. 1004 (Migne).” Cf. Strawley, p. 30, note 11.

12. πρὸς τὸ ἀνωφερές τε καὶ κοῦφον θείᾳ δυνάμει μετασκευάζων τὸ ἐμβριθές τε καὶ γῆνον: for Gregory’s own interpretation of this expression cf. Περὶ Παρθενίας, M. III, 393 D: κοῦφον μὲν γάρ τι καὶ ἀνωφερὲς πρᾶγμα ἡ ἀρετή. πάντες γὰρ οἱ κατ’ αὐτὴν ζῶντες ὡς νεφέλαι πέτονται, κατὰ τὸν Ἡσαῖαν, καὶ ὡς περιστέραι σὺν νεσσοῖς· βαρὺ δὲ ἡ ἀμαρτία, καθὼς φησί τις τῶν προφητῶν, ἐπὶ τάλαντον μολίβδον καθεζομένη. But cf. Isa. LX 8: τίνες οἵδε ὡς νεφέλαι πέτονται, καὶ ὡς περιστέραι σὺν νεσσοῖς ἐπ’ ἐμέ; “Who are these that fly as clouds, and as doves to their windows?” The Douay is taken from a different version than the Septuagint; also Zach. V. 7: “And behold a talent of lead was carried: and behold a woman sitting in the midst of a vessel.”

13. κλεῖν: used metaphorically as in Scripture, cf. Luke XI 52; Matt. XVI 19; Isa. XXII 22.

16. μιᾶς τροφῆς . . . διασώζοντα μέχρις . . . τεσσαράκοντα: cf.

III Kings XIX 6, 7, 8. καὶ ἐπέβλεψεν Ἡλειού, καὶ οἶδον πρὸς κεφαλῆς αὐτοῦ ἐγκρυφίας ὀλυρείτης καὶ καμψάκης ὕδατος· καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν, καὶ ἐπιστρέψας ἐκοιμήθη. καὶ ἐπέστρεψεν ὁ ἄγγελος Κυρίου ἐκ δευτέρου, καὶ ἤψατο αὐτοῦ καὶ εἶπεν αὐτῷ Ἀνάστα, φάγε· ὅτι πολλὴ ἀπὸ σου ἡ ὁδος. καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν· καὶ ἐπορεύθη ἐν τῇ ισχύι τῆς βρώσεως ἑκείνης τεσσεράκοντα ἡμέρας καὶ τεσσεράκοντα νύκτας ἥσε ὅρος Χωρῆβ. “He looked, and behold, there was at his head a hearth-cake, and a vessel of water: and he ate and drank: and he fell asleep again. And the Angel of the Lord came again the second time, and touched him, and said to him: Arise, eat; for thou hast yet a great way to go. And he arose, and ate, and drank; and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.”

17. ἐγκρυφίου . . . ὀλυρίτου: a hearth cake. Gregory uses this form for ἐγκρυφίας ὀλυρείτης which occurs in III Kings XIX. 6. ἐγκρυφίος is cited for Anth. P. 5. 123. It is equivalent to ἐγκρυφός “hidden,” “concealed in,” which is cited for Nonnus D. 28. 295. On the other hand ἐγκρυφίας, “a loaf baked in ashes,” is cited only for Hippocrates and Nicostratus. The word is cited also for Luc. D. Mont. 20. 4. ὀλυρίτης is an eccl. word of the Alexandrian period since it is cited only for the Septuagint, III Kings XIX, 6.

18. τεσσεράκοντα: this form for τετταράκοντα is found in early Attic Greek and tragedy. Cf. Smyth, 349 f.; Wright, Sect. 386, Brugmann, p. 252, Sect. 244.

21. τοῦ ἀλεύρου κέραμος: Gregory uses this expression instead of ἡ ὑδρία τοῦ ἀλεύρου or ἀλεύρου ἐν ὑδρίᾳ, cf. III Kings XVII 12, 16. The word ἀλευρον “meal” is cited for Attic prose but mostly for the Septuagint, the N. T., Josephus, and Discarides. Cf. L & S, Thayer s. v., Schmid IV, 122. Gregory uses κέραμος, “vessel,” instead of ὑδρία. The former is a Homeric word cited also for Ar., Hdt., Plato, and Arist.; the latter is used chiefly by Aristophanes; it is cited also for Arist., and, in the sense of “balloting urn,” occurs in Isocr., Dem., and Plut.

21. τοῦ ἐλαίου καμψάκης: for a similar phrase, cf. III Kings, XVII 12, 14, 16. Gregory’s word for “flask” differs from the Septuagint in spelling. He has καμψάκης where the Septuagint

uses *καψάκης*. *ἔλαιος* is used here as in the Septuagint to denote food. In Homer it is mostly “annointing oil,” never a food; in Christian Greek it refers to the holy oil used in religious ceremonies.

20. *βραχίς . . . ἀλείρου κέραμος . . . ἔλαιον καψάκης: παντὶ τοῦ λιμοῦ τῷ χρόνῳ . . . συμπαρατείνων . . . χάριν . . . ἐτη τρία . . . μῆνας ἔξ:* Cf. III Kings, XVII 12, 14, 16, XVIII, 1.

23. *συμπαρατείνων*: a Graeco-Roman word, cited for Galenus IV, 689 D, and the passive for Basil I, 256 A. Cf. L & S s. v., also Sophocles s. v.

Page 34, Line 1. *τῆς ἄνωθεν ἐνεργείας*: i. e., the marvelous action of heaven.

*ἰδιάζονταν*: except for the middle voice, which is cited for Aristotle, the word is used mostly by writers of the Graeco-Roman period. Cf. L & S; Sophocles s. v.

2. *θαυματοποίας*: rare in classical Greek, cited only for Plato, Rep. 602 D, and Isocr. 209 C. In the sense of “marvels,” as here, the word is cited for Dion C. 57, 21, 5. Elsewhere, in *Eis τὸν Βίον τοῦ Ἀγίου Γρηγορίου τοῦ Θαυματουργοῦ* M. III, 920 C, 956 C, Gregory uses *θαυματοποία* to mean “miracle.” Cf. L & S; Sophocles s. v.

## SECTION 16.

6. *δυσμένεια*: rare and archaic in both prose and poetry, for the more common *ἔχθος*, *ἔχθρα*, and *μῖσος*; of the last three, *ἔχθρα* is the most frequent in classical Greek. Cf. L & S s. v.; Schmid, II, 97.

6. *ἀθετούντων*: an Alexandrian word, cited first for the Septuagint; frequent in all periods thereafter. Cf. L & S; Thayer; Sophocles s. v.

9. *βλέμμα τῷ τόνῳ τῆς ψυχῆς συντεινόμενον*: that is, a countenance taut with the intensity of his soul. The word *βλέμμα* generally means “look,” “glance,” or even the “eye” itself. By metonymy Gregory uses it here to mean “countenance.” *τόνος* is used here as in late musical writers. It is equivalent to the *ἀρμονία* of Plato and Aristotle. Cf. L & S; Sophocles s. v. For a similar

use of the word *τόνος* cf. Basil, Letters (L. C. L.), Letter II, p. 12, lines 28, 31 (*τὸν τόνον τῆς ψυχῆς*).

*ἀνεπιτήδευτος*: a Graeco-Roman word, cited for Dion. H., Plut., Luc., and Aelianus. Cf. L & S s. v.; Schmid I, 354; III, 231.

11. *ταπεινῶν*: used here in the Christian sense of "humble." It is equivalent to Latin *humilis*. Cf. L & S; Sophocles; Thayer s. v.

17. *ἀντιπροσοίσομεν*: cited only for Xen., Symp. 5.9. Cf. L & S s. v.

*γειτινάζει*: cited only for Aristotle, Plant. 2.8.6. It is equivalent to *γειτινάω*.

20. *διεκράτει*: an Alexandrian word, cited first for Phylarchus 24, then for several Graeco-Roman authors. It is used here in the metaphorical sense of "preserved," and in this meaning is cited only for Diog. Laert. 9.43. Cf. L & S; Sophocles s. v.

21. *συνετηρεῖτο*: late classical, being cited first for Arist. It is used mostly, however, by late writers, and is found in the Septuagint and N. T. Cf. L & S; Sophocles; Thayer s. v.

## SECTION 17.

Page 36, Line 7. *τὰ τῆς ἱερωσύνης τοῦ προφήτου αἰνίγματα*: Elias convinced the false prophets by bringing fire from heaven to consume the sacrifice. Cf. III Kings, XVIII 37,38: ἐπάκουσόν μου, Κύριε, ἐπάκουσόν μου, καὶ γνώτω ὁ λαὸς οὗτος ὅτι σὺ Κύριος ὁ θεός, καὶ σὺ ἔστρεψας τὴν καρδίαν τοῦ λαοῦ τούτου ὀπίσω. 38 καὶ ἔπεισεν πῦρ παρὰ Κυρίον ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν τὰ ὀλοκαυτώματα καὶ τὰς σχίδακας καὶ τὸ ὕδωρ τὸ ἐν τῇ θαλάσσῃ, καὶ τοὺς λίθους καὶ τὸν χοῦν ἐξέλιξεν τὸ πῦρ. "Hear me, O Lord, hear me: that this people may learn, that thou art the Lord God, and that thou hast turned their heart again. 38. Then the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench." For a complete account, cf. ibid., 19-40.

*τρισσεύειν ἐν τῷ λόγῳ τῆς πίστεως*: through his trinitizing in defense of the Faith; i. e., his championing the Trinity, particu-

larly through his *De Spiritu Sancto*, one of his later works and the standard work on the consubstantiality of the Holy Ghost. Elias brought down the fire of heaven upon the sacrifice (*ἱερουργία*); Basil brought down the fire of heaven (i. e., the Holy Ghost) to religious worship (*ἱερουργία*).

*τρισσεύειν*: trinitizing. *τρισσεύω* is an Alexandrian word cited first for the Septuagint, then for Athan., Greg. Naz., etc. Cf. L & S; Sophocles s. v.; Stephanus 9584 C. The lexica do not give the meaning, “trinitizing.” *τρισσεύω* = *τρισσόω* in the Sept., Athan., and Greg. Naz. However, in the quotations cited from the Sept. *τρισσεύω* is used three times, *τρισσόω*, once. Cf. III Kings, 18. 34 *τρισσώσατε*.

13. ὁ μέγας προφήτης πλήξας . . . τῆς ἀνομβρίας τὴν γῆν; ὁ αὐτὸς καὶ ἴατρὸς τοῦ τραύματος γίνεται: cf. III Kings, XVII 1: Καὶ εἶπεν Ἡλειὸν ὁ προφήτης ὁ Θεοβείτης ἐκ Θεσβῶν τῆς Γαλαὰδ πρὸς Ἀχαάβ Ζῆ Κύριος ὁ θεὸς τῶν δυνάμεων, ὁ θεὸς Ἰσραὴλ φαρέστην ἐνώπιον αὐτοῦ. εἰ ἔσται τὰ ἔτη ταῦτα δρόσος καὶ ὑετός: ὅτι εἰ μὴ διὰ στόματος λόγου μου. “And Elias the Thesbite of the inhabitants of Galaad said to Achaab: As the Lord liveth, the God of Israel, in whose sight I stand, there shall not be dew nor rain these years, but according to the words of my mouth.” Cf. also ibid., XVIII 1, 45: καὶ ἐγένετο μεθ' ἡμέρας πολλὰς καὶ ρῆμα Κυρίον ἐγένετο πρὸς Ἡλειὸν ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ λέγων Πορεύθητι καὶ ὅφθητι τῷ Αχαάβ, καὶ δώσω ὑετὸν ἐπὶ πρόσωπον τῆς γῆς. 45 καὶ ἐγένετο ἕως ὥδε καὶ ὥδε, καὶ ὁ οὐρανὸς συνεσκότασεν νεφέλαις καὶ πνεύματι, καὶ ἐγένετο ὁ ὑετὸς μέγας· καὶ ἔκλαεν καὶ ἐπορεύετο Ἀχαάβ εἰς Ἰσραὴλ. “After many days the word of the Lord came to Elias, in the third year, saying: Go and show thyself to Achaab, that I may give rain upon the face of the earth. . . . 45. And while he turned himself this way and that way, behold the heavens grew dark, with clouds, and wind: and there fell a great rain. And Achaab getting up went away to Jezrahel.”

15. ἡμᾶς Ἡλίον = our Elias, i. e., Basil.

18. μέχρι: i. e., he did not allow their fear to endure beyond the stage of threats.

19. λιταῖς: mostly poetic, being cited for Homer, Pindar, and

tragedy. The word is cited also for late writers. Cf. L & S; Sophocles s. v.

20. *κατήφειαν*: a poetic word, cited mostly for late authors. Cf. L & S; Thayer; M & M s. v.; Schmid, IV, 309.

22. *χήρας*: during a famine Elias brought relief to a widow and her son. Cf. III Kings, XVII 13, 14, 15, 16: *καὶ ἐπεν πρὸς αὐτὴν Ἡλειοῦ Θάρσει, εἴσελθε καὶ ποίησον κατὰ τὸ ρῆμά σου. ἀλλὰ ποίησον ἐμοὶ ἐκεῖθεν ἐνκρυφίαν μικρὸν ἐν πρῶτοις καὶ ἔξοισεις μοι, σαντῆ δὲ καὶ τοῖς τέκνοις σου ποιήσεις ἐπ' ἑσχάτον, 14 ὅτι τάδε λέγει Κύριος Ἡ ὑδρία τοῦ ἀλεύρου οὐκ ἐκλείψει καὶ ὁ καψάκης τοῦ ἐλαίου οὐκ ἐλαττονήσει ἕως ἡμέρας τοῦ δοῦναι Κύριον τὸν ὑετὸν ἐπὶ τῆς γῆς. 15 καὶ ἐπορεύθη ἦ γυνὴ καὶ ἐποίησεν· καὶ ἤσθιεν αὐτὴ καὶ αὐτὸς καὶ τὰ τέκνα αὐτῆς.* “And Elias said to her: Fear not, but go, and do as thou hast said. But first make for me of the same meal, a little hearth cake, and bring it to me; and after make for thyself and thy son. 14 For thus saith the Lord the God of Israel: The pot of meal shall not waste, nor the cruise of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth. 15 She went and did according to the word of Elias. And he ate, and she, and her house: and from that day 16 The pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord, which he spoke in the hand of Elias.”

23. *λιμοῦ*: Gregory recounts a similar miracle during the famine in the life of Macrina, sister of Basil and himself. Cf. Sect. 21, 44, 2, where the passage is quoted.

Page 38, Line 7. *νεολέαν*: The word *νεολέαν* is not found in any of the lexica. The Migne text and two MSS. A and E have *νεολέαν*; for the readings of MSS. B C D F cf. critical apparatus. *νεολέα* is here equivalent to *νεολαία*, a “band of youths,” “youths of a nation.” *νεολαία* is a Doric word found only in Lyric passages of tragedy. It is cited from a comic senarian (Ar. Tr. 57) by Photius. Cf. L & S s. v. It occurs once in Lucian and twice in Aelianus. Cf. Schmid I, 339; III, 211.

8. *ώς . . . προτιθέναι*: *ώς* with the infinitive instead of *ωστε* with the indicative to express result as a fact. Cf. Sect. 9, 14, 24.

## SECTION 18.

12. ἀνωφερῆς: an Aristotelian word, cited also for Plutarch and Ath. 32 C. Cf. L & S (new edition) s. v.

## SECTION 19.

Page 40, Line 12. *θυσίας*: used here in the sense of "victim." The word is found from Aeschylus down. In classical Greek it means a "sacrifice," "sacred rites" or "an offering," but in later Greek (the Septuagint, the N. T., Christian authors, Luc., Plut., etc.) it is used to designate the "victim" or "offering itself," "sacred elements," "Eucharist." Cf. L & S; Thayer; Sophocles s. v. Here *θυσία* has reference to the Holy Sacrifice of the Mass.

19. *κατατολμῆσαι*: an Alexandrian word, cited first for the Septuagint and then for Polybius and Sext. Emp., etc. It is a strengthened form for *τολμάω*. Cf. L & S s. v.

21. *θεόσδοτος*: a poetic form for *θεόδοτος*, "given by the gods." The word is translated here as a "gift from God." *θεόσδοτος* is cited for Hes. Op. 318, Pind. P. 5.16, also for Arist. Eth. N. 1.9.3, etc. Cf. L & S s. v.

23. ὡς γὰρ ἐκεῖνον ἡ μήτηρ . . . ἐξ αἰρήσεως θείας: i. e., the mother of Samuel. Cf. I Kings I, 11, 20. καὶ τῆς οὐκέτι Κυρίῳ λέγοντα Ἀδωναὶ Κύριε Ἐλωὲ σαβαώθ, ἐὰν ἐπιβλέπων ἐπιβλέψῃς τὴν ταπείνωσιν τῆς δούλης σου καὶ μητρῆς μου καὶ δῶς τῇ δούλῃ σου σπέρμα ἀνδρῶν, καὶ δώσω αὐτὸν ἐνώπιόν σου δοτὸν ἔως ήμέρας θανάτου αὐτοῦ· καὶ οἶνον καὶ μέθυσμα οὐ πίεται, καὶ σίδηρος οὐκ ἀναβήσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ . . . 20. καὶ συνέλαβεν, καὶ ἐγενήθη τῷ καιρῷ τῶν ήμερῶν καὶ ἔτεκεν νιόν, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Σαμονὴλ καὶ εἶπεν ὅτι παρὰ Κυρίου θεοῦ σαβαὼθ ἡτησάμην αὐτὸν. 11. "And she made a vow, saying: O Lord of hosts, if thou wilt look down on the affliction of thy servant, and wilt be mindful of me, and not forget thy handmaid, and wilt give to thy servant a man child: I will give him to the Lord all the days of his life, and no razor shall come upon his head. . . . 20 And it came to pass when the time was come about, Anna conceived and bore a son, and called his name Samuel: because she had asked him of the Lord."

Page 40, Line 1. οὗτος καὶ τοῦτον ἐξ αὐτήσεως θείας ὁ πατὴρ ἐτεκνώσατο: i. e., the father of Basil. Since his first born was a daughter it is likely from this statement of Gregory that his father petitioned God for a son.

2. καὶ ἀρρωστίᾳ ποτὲ συσχέντος ἐπιθανάτῳ: i. e., "Basil, who was a sickly child, and was given out to nurse soon after birth with a peasant family of the Pontic countryside." Deferrari, St. Basil, The Letters, Vol. 1, Introduction. Cf. Basil's Letters XXXVI, XXXVII. ἐπιθανάτῳ is a Graeco-Roman word, cited first for Dion. H. 7. 35 in the sense of "condemned to death." ἐπιθανάτιος is used here in the sense of sick "unto death," i. e., as the equivalent of ἐπιθάνατος, which is cited for Dem. For a similar meaning, cf. Dem. 1225. 1; Hipp. Mochl. 861; Theophr. C. P. 6, 4, 5. Cf. L & S s. v.

3. εἶδεν ὁ πατὴρ ἐπιφανέντα αὐτῷ κατὰ τὴν ἐνύπνιον δψιν τὸν Κύριον: Gregory is our source for this information as well as for the story of a dream that his mother had at the birth of Macrina. Cf. Eἰς τὸν Βίον τῆς Ὁσίας Μακρίνης, Μ. III, 962 B, C: εὐθὺς ἐν ταῖς πρώταις ὡδῖσι ταύτης γίνεται μήτηρ· καὶ ἐπειδὴ παρῆν ὁ καιρὸς καθ' ὃν ἔδει λυθῆναι τὴν ὡδῖνα τῷ τόκῳ εἰς ὑπνον πραπεῖσα, φέρειν ἐδόκει διὰ χειρὸς τὸ ὡς τι ὑπὸ τῶν σπλάγχνων περιεχόμενον καὶ τινα ἐν εἴδει καὶ σχήματι μεγαλοπρεπεστέρῳ ἥ κατὰ ἄνθρωπον ἐπιφανέντα, προσειπεῖν τὴν βασταζομένην ἐκ τοῦ ὄνόματος Θέκλην· Θέκλης ἐκείνης, ἥς πολὺς ἐν ταῖς παρθένοις ὁ λόγος. πολύσαντα δὲ τοῦτο καὶ μαρτυρούμενον εἰς τρίς, μεταστῆναι τῶν δψεων καὶ δοῦναι τῇ ὡδῖνι τὴν εὐκολίαν, ὡς ὅμοι τε τοῦ ὑπνον αὐτὴν διαστῆναι καὶ τὸ ἐνύπνιον ὑπάρ ιδεῖν. τὸ μὲν οὖν ὄνομα τὸ κεκρυμμένον ἐκεῖνο ἥν. δοκεῖ δέ μοι μὴ τοσοῦτον πρὸς τὴν ὄνομαστικὴν κλῆσιν ὁδηγῶν τὴν γειναμένην ὁ ἐπιφανεὶς τοῦτο προφθέγξασθαι· ἀλλὰ τὸν βίον προειπεῖν τῆς νέας, καὶ τὴν τῆς προαιρέσεως ὅμοιότητα διὰ τῆς δμωνυμίας ἐπὶ δείξασθαι.

5. τὸν ἐν τῷ Εὐαγγελίῳ τὸν παῖδα τῷ βασιλικῷ χαρισμένον: cf. John IV, 46-53. 46. Ἡλθεν οὖν πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας ὅπου ἐποίησε τὸ ὄδωρο οἶνον. καὶ ἦν τις βασιλικός, οὗ ὁ οὐλὸς ἤσθένει ἐν Καπερναούμ. 47 οὗτος, ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ιουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτόν, καὶ ἤρωτα ἵνα καταβῇ καὶ ίάσηται αὐτοῦ τὸν οὐδόν· ἥμελλε γὰρ ἀποθνήσκειν. 48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν,

Ἐὰν μὴ σημεῖα καὶ τέρατα ἰδητε, οὐ μὴ πιστεύσῃτε. 49. λέγει πρὸς αὐτὸν ὁ βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. 50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύον· ὁ νιός σου ζῆ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ φείπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. 51 ἦδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήρχονταν αὐτῷ λέγοντες, ὅτι ὁ παῖς αὐτοῦ ζῆ. 52 ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾧ κομψότερον ἔσχε. εἶπον οὖν αὐτῷ ὅτι Χθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. 53 ἔγνω οὖν ὁ πατήρ, ὅτι ἐκείνη τῇ ὥρᾳ, ἐν ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, 'Ο νιός σου ζῆ' καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. 46 "He came again therefore into Cana of Galilee, where he made the water wine. And there was a certain ruler, whose son was sick at Capharnaum. 47 He having heard that Jesus was come from Judea into Galilee, went to him and prayed him to come down and heal his son: for he was at the point of death. 48 Jesus therefore said to him: Unless you see signs and wonders, you believe not. 49 The ruler saith to him: Lord, come down before that my son die. 50 Jesus saith to him: Go thy way. Thy son liveth. The man believed the word which Jesus said to him and went his way. 51 And as he was going down, his servants met him: and they brought word, saying, that his son lived. 52 He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday, at the seventh hour, the fever left him. 53 The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth. And himself believed, and his whole house."

6. Πορεύον ὁ νιός σου Ζῆ: cf. John IV, 50 in line 5, above.

Page 18, Line 4. *θυσίας*: used here in the sense of "victim." The word is found from Aeschylus down. In classical Greek it means a "sacrifice," "sacred rites" or "an offering," but in later Greek (the Septuagint, the N. T., Christian authors, Luc., Plut., etc.) it is used to designate the "victim" or "offering itself," "sacred elements," "Eucharist." Cf. L & S; Thayer; Sophocles s. v. With reference to Basil *θυσία* has reference here to the Holy Sacrifice of the Mass.

12. ὑπὲρ τῆς τῶν πολεμίων ἀναιρέσεως ἱερουργοῦντες: again and again in Gregory's writings, be it consciously or unconsciously, the influence of St. Paul is strongly felt. At one time it is a direct

quotation taken from the great Apostle; at another, it is but an echo of his thought; or again, it is an imitation, unconscious most likely, of both style and content. The present passage savours of Hebrews XI, especially verses 32 to 34: *καὶ τί ἔτι λέγω; ἐπιλείψει μὲ γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθαέ, Δαβὶδ τε καὶ Σαμουὴλ καὶ τῶν προφήτων.* 33 οἵ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, 34 ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἔδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἴσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων. “And what shall I yet say? For the time would fail me to tell of Gedeon, Barac, Samson, Jephthe, David, Samuel, and the prophets: 33 Who by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, 34 Quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners.”

13. ἀλλοφύλων: i. e., the Philistines. Cf. I Kings VII, 7-13.

## SECTION 20.

15. Μωϋσῆς: for an allegorical treatment of the life of Moses, written simply for the edification of the faithful, cf. Gregory's own treatise, *Περὶ τοῦ Βίου Μωϋσέως*, M. III, 297-430.

18. ἀν εἴη: note that there is some MS. authority for omitting ἀν here. Cf. Sect. 15, 32, 4. This construction of the present optative without ἀν used potentially is very rare, though not impossible.

20. ἄρχοντά τις τῶν Αἰγυπτίων . . . καὶ τοὺς Ἐβραίους ὁ Μωϋσῆς προτιμοτέρους τῶν Αἰγυπτίων θησαυρῶν ἐποίησατο (40, 20-42, 9): Cf. Ex. II, 5-11, quoted above, also Hebrews XI 23-30: *πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.* 24 *πίστει Μωσῆς μέγας γενόμενος ἡρήσατο λέγεοθαι νιὸς θυγατρὸς Φαραὼ,* 25 *μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν,* 26 *μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγυπτῶν θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν.* 27 *πίστει κατέλιπεν Αἰγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον*

ώς ὁρῶν ἐκαρτέρησε. 28 πίστει πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν. 29 πίστει διέβησαν τὴν Ἐρυθρὰν θάλασσαν ὡς διὰ ἔηρας γῆς· ἵς πεῖραν λαβόντες οἱ Αἰγυπτιοὶ κατεπόθησαν. “By faith Moses, when he was born, was hid three months by his parents: because they saw he was a comely babe. And they feared not the king’s edict. 24 By faith Moses, when he was grown up, denied himself to be the son of Pharao’s daughter: 25 Rather choosing to be afflicted with the people of God than to have the pleasure of sin for a time: 26 Esteeming the reproach of Christ greater riches than the treasure of the Egyptians. For he looked unto the reward. 27 By faith he left Egypt, not fearing the fierceness of the king. For he endured, as seeing him that is invisible. 28 By faith he celebrated the pasch and the shedding of the blood: that he who destroyed the first born might not touch them. 29 By faith they passed through the Red Sea, as by dry land: which the Egyptians attempting were swallowed up.”

21. παιδεύει τὴν ἐγχώριον παιδευσιν: cf. Acts VII 22: καὶ ἐπαιδεύθη Μωσῆς πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ. “And Moses was instructed in all the wisdom of the Egyptians: and he was mighty in his words and in his deeds.”

22. μαξοῦ: for the more common μαστός. An Ionic and Epic word found in Homer, also Herodotus except III, 133 and V, 18 where the MSS. give μαστός.

Page 42, Line 2. διδάγμασι: mostly poetic. Cf. L & S s. v.; Schmid III, 191.

3. ἡρνήσατο: the aorist middle is poetic, being cited chiefly for Homer. ἀρνέομαι is rare in tragedy and Attic prose, which uses ἡρνήθην. It occurs also in Herodotus. Cf. L & S s. v.

4. ψευδωνύμου: mostly poetic. It is cited also for late writers, e. g., Philo 2, 161; St. Paul, 1 Tim. 6, 20; Plut. 2, 220 C; Just. M. 33 A. Cf. L & S s. v.

4. οὗτος: i. e., St. Basil.

6. πᾶσαν . . . δόξαν ἀποσεισάμενος: note the hyperbaton and the clausula. ~~||~~~~~~ 4.

7. ἐκεῖνος: i. e., Moses.

τὸν ταπεινὸν ἀπηντομόλησε βίον: again note the hyperbaton and the resulting clausula: ~~~|~~~||~~~ 2.

**ἀπητομόλησε:** Cf. *Eἰς τὸν Βίον τῆς Ὄσιας Μακρίνης*, M. III, 965 B, C. καὶ ἐπειδὴ τὰ κατὰ τὰς ἀδελφὰς πρὸς τὸ δοκοῦν ἔκαστη μετ' εὐσχημοσύνης ἡ μήτηρ φύκονομήσατο, ἐπάνευσιν ἐν τούτῳ τῶν παιδευτηρίων πολλῷ χρόνῳ προσασκηθεὶς τοῖς λόγοις ὁ πολὺς Βασίλειος, ὁ ἀδελφὸς τῆς προειρημένης. λαβοῦσα τοίνυν αὐτὸν ὑπερφυῶς ἐπηρμένον τῷ περὶ τὸν λόγους φρονήματι, καὶ πάντα περιφρονοῦντα τὰ ἀξιώματα καὶ ὑπὲρ τὸν ἐν τῇ δυναστείᾳ λαμπρὸν ἐπηρμένον τῷ δύκῳ, τοσούτῳ τάχει κάκείνον πρὸς τὸν τῆς φιλοσοφίας σκοπὸν ἐπεσπάσατο, ὥστε ἀποστάντα τῆς κοσμικῆς περιφανείας καὶ ὑπεριδόντα τοῦ διὰ τὸν λόγον θαυμάζεσθαι, πρὸς τὸν ἐργατικὸν τουτονὶ καὶ αὐτόχειρα βίον αὐτομολῆσαι, διὰ τῆς τελείας ἀκτημοσύνης ἀνεμπόδιστον ἕαντῷ τὸν εἰς ἀρετὴν βίον παρασκευάζοντα. ἀλλ' ὁ μὲν ἐκείνον βίος καὶ τὰ ἐφεξῆς ἐπιτηδεύματα, δι' ὧν ὄνομαστὸς ἐν πάσῃ τῇ ἦφ' ἥλιον γενόμενος, ἀπέκρυψε τῇ δόξῃ πάντας τὸν ἐν ἀρετῇ διαλάμψαντας, μακρᾶς ἀν εἴη συγγραφῆς καὶ χρόνου πολλοῦ: ἐμοὶ δὲ πρὸς τὸ προκείμενον πάλιν ὁ λόγος τετράφθω. A Thucydidian word, being cited first for Thuc. 7.75, then for Dion. H. Oratt. Vett. 2, Dio Cassius 36.17. Cf. L & S (new edition); Schmid, III, 169.

Page 19, Line 2. . . . γὰρ ἡ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος: cf. Galat. V, 17. ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος τὸ δὲ Πνεῦμα κατὰ τῆς σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἀν θέλητε ταῦτα ποιῆτε. “For the flesh lusteth against the spirit: and the spirit against the flesh. For these are contrary one to another: so that you do not the things that you would.”

11. *οὗτος*: i. e., Basil.

13. *ἐπεγειρόμενον*: mostly poetic. Here used with the dative, but the accusative is more usual. Cf. L & S s. v.; Schmid II, 196.

14. *ἀμόλυντος*: a Xenophontic word. It is cited once for the Septuagint (Wisdom VII, 22) and then for late writers, especially those of the Graeco-Roman and Byzantine periods. Cf. L & S; Sophocles s. v.

*τοῦ Αἰγυπτίου λογισμοῦ* . . . ‘Εβραῖος λογισμός: the meaning in this passage is somewhat obscure. Gregory is apparently referring to Basil’s struggle with heresy. Figuratively speaking, *τοῦ Αἰγυπτίου λογισμοῦ* represents the prevailing heretical tenets and ‘Εβραῖος λογισμός connotes the Jewish doctrines enriched and purified by Christ’s teachings.

## SECTION 21.

Page 42, Line 23. κατέλιπε τὴν Αἴγυπτον μετὰ τὸν θάνατον τοῦ Αἰγυπτίου ὁ Μωϋσῆς, καὶ . . . ἐφ' ἑαυτοῦ ιδιάζων: cf. Exodus II, 11-15: ‘Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταῖς πολλαῖς ἐκείναις μέγας γενόμενος Μωυσῆς ἔξηλθεν πρὸς τὸν ἀδελφὸν αὐτοῦ τὸν νιὼν Ἰσραὴλ. κατανοήσας δὲ τὸν πόνον αὐτῶν ὥρᾳ ἀνθρωπον Αἰγύπτιον τύπτοντά τινα Ἐβραίον τῶν ἑαυτοῦ ἀδελφῶν τῶν νιῶν Ἰσραὴλ. 12 περιβλεψάμενος δὲ ὥδε καὶ ὥδε οὐχ ὥρᾳ οὐδένα, καὶ πατάξας τὸν Αἰγύπτιον ἔκρυψεν αὐτὸν ἐν τῇ ἄμμῳ. 13 ἔξελθὼν δὲ τῇ ἡμέρᾳ τῇ δευτέρᾳ ὥρᾳ δύο ἄνδρας Ἐβραίους διαπληκτιζομένους, καὶ λέγει τῷ ἀδικοῦντι Διὰ τί σὺ τύπτεις τὸν πλησίον; 14 ὃ δὲ εἶπεν τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; μὴ ἀνελεῖν με σὺ θέλεις ὃν τρόπον ἀνεῖλες ἔχθες τὸν Αἰγύπτιον; ἐφοβήθη δὲ Μωυσῆς καὶ εἶπεν Εἰ οὕτως ἐμφανὲς γέγονεν τὸ ρῆμα τοῦτο; ἥκουσεν δὲ Φαραὼ τὸ ρῆμα τοῦτο, καὶ ἔζητει ἀνελεῖν Μωυσῆν· ἀνεχώρησεν δὲ Μωυσῆς ἀπὸ προσώπου Φαραὼ καὶ ὤκησεν ἐν γῇ Μαδίᾳ· ἐλθὼν δὲ εἰς γὴν Μαδίᾳ ἐκάθισεν ἐπὶ τοῦ φρέατος. “In those days after Moses was grown up, he went out to his brethren: and saw their affliction, and an Egyptian striking one of his brethren. 12 And when he had looked about this way and that way, he slew the Egyptian and hid him in the sand. 13 And going out the next day, he saw two Hebrews quarreling. And he said to him that did the wrong: Why strikest thou thy neighbor? 14 But he answered: Who hath appointed thee prince and judge over us: wilt thou kill me, as thou didst yesterday kill the Egyptian? Moses feared, and said: How is this come to be known? 15 And Pharaō heard of this word and sought to kill Moses. But he fled from his sight, and abode in the land of Midian: and he set down by a well.” Moses remained in Midian until the king of Egypt died, which was a long time after. In the meantime, marrying Sephora, daughter of Jethro, the priest of Midian, Moses cared for the sheep of his father-in-law until God called and commissioned him to return and to bring forth from Egypt his people, the Israelites. Cf. Exodus II, 21, 23; III.

*οὗτος*: i. e., Basil.

25. *προσφιλοσοφῶν*: a Graeco-Roman word, cited for Plut., Luc., Philostr. Cf. L & S; Schmid I, 373, IV, 373.

*βατοῦ*: the word is found from Homer down. Its gender

is disputed. According to Moeris (cf. Thayer s. v.) the masculine is Attic and the feminine is Hellenistic. In this passage Gregory is referring to Exodus III, 2 ff.: 2. ὥφθη δὲ αὐτῷ ἄγγελος Κυρίου ἐν πυρὶ φλογὸς ἐκ τοῦ βάτου· καὶ ὅρῃ ὅτι ὁ Βάτος καίεται πυρί, ὁ δὲ βάτος οὐ κατεκαίετο. 3 εἶπεν δὲ Μωϋσῆς Παρελθὼν ὅφομαι τὸ ὄραμα τὸ μέγα τοῦτο, ὅτι οὐ κατακαίεται ὁ βάτος. 4 ὡς δὲ ἵδεν Κύριος ὅτι προσάγει ἰδεῖν, ἐκάλεσεν αὐτὸν Κύριος ἐκ τοῦ βάτου λέγων Μωυσῆ Μωυσῆ. ὁ δὲ εἶπεν τί ἔστιν; 5 ὁ δὲ εἶπεν Μὴ ἐγγίσῃς ὡδε· λῦσαι τὸ ὑπόδημα ἐκ τῶν ποδῶν σου, ὁ γὰρ τόπος ἐν ᾧ σὺ ἔστηκας γῆ ἀγία ἔστιν. 2 “And the Lord appeared to him in a flame of fire out of the midst of a bush: and he saw that the bush was on fire and was not burnt. 3 And Moses said: I will go and see this great sight, why the bush is not burnt. 4 And when the Lord saw that he went forward to see, he called to him out of the midst of the bush, and said: Moses, Moses. And he answered: Here I am. 5 And he said: Come not nigh hither. Put off the shoes from thy feet: for the place whereon thou standest is holy ground.” Cf. also Acts VII, 30: καὶ πληρωθέντων ἑτῶν τεσσαράκοντα ὥφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος ἐν φλογὶ πυρὸς Βάτου. “And when forty years were expired, there appeared to him, in the desert of Mount Sina, an angel in a flame of fire in a bush.”

26. συγγενὲς τῆς ὀπτασίας ταύτης: generally with the dative, rarely followed by the genitive as here. Cf. Kühner c. dat. II, I, 431, 2; c. gen. 432 An. 2.

**ὀπτασίας:** a biblical word. Cf. Thayer, 695. It is cited for the Septuagint, N. T., and Anth. P., and is considered a later form for ὄψις. Cf. L & S; Thayer; Sophocles s. v.

Page 44, Line 1. *φωτὸς ἔλλαμψις . . . ἄϋλον δέ τι τὸ φῶς ἦν ἐκεῖνο*: Gregory has in mind some miracle or supernatural manifestation in behalf of Basil. Gregory is conservative here, as in his life of Macrina. He describes a miracle wrought in behalf of his sister (M. III, 989 C–992 D), and another wrought by her in behalf of a child (ibid., 996 C–997 D). He then concludes (ibid., 997 D–1000 B): “Οσα δὲ καὶ ἄλλα τοιαῦτα παρὰ τῶν συνεζηκότων αὐτῇ, καὶ δι’ ἀκριβείας τὰ κατ’ αὐτὴν ἐπισταμένων ἱκούσαμεν, οὐκ ἀσφαλὲς οἷμαι προσθεῖναι τῷ διηγήματι. οἱ γὰρ πολλοὶ τῶν ἀνθρώπων πρὸς τὰ ἑαυτῶν μέτρα τὸ πιστὸν ἐν τοῖς λεγομένοις κρίνουσι· τὸ δὲ ὑπερβαίνον τὴν τοῦ ἀκούοντος δύναμιν, ὡς ἔξω

*τῆς ἀληθείας ταῖς τοῦ ψεύδους ὑπονοίαις ὑβρίζουσι.* διὸ παρίημι τὴν ἀπιστον ἐκείνην ἐν τῷ λιμῷ γεωργίαν; πῶς ἐκβαλλόμενος ὁ πρὸς τὴν χρείαν σῖτος, οὐδέμιαν αἴσθησιν ἐποίει τῆς ὑφαιρέσεως, ἐν τῷ ὅμοιῳ διαμένων ὅγκῳ. καὶ πρὸν διαδοθῇ ταῖς τῶν αἰτούντων χρείαις· καὶ μετὰ τοῦτο καὶ ἄλλα τούτων παραδοξότερα. παθῶν ἴασταις καὶ δαιμονώντων καθάρσταις καὶ ἀψευδεῖς προρρήσταις τῶν ἐκβησιομένων· ἀπαντα τοῖς μὲν δι' ἀκριβείας ἐγνωκόσιν ἀληθῆ εἶναι πιστεύεται, κανὸν ὑπὲρ πίστιν γ· ἐπὶ δὲ τῶν σαρκωδεστέρων ἔξω τοῦ ἐνδεχομένου νομίζεται, οὐκ ὥστε κατὰ τὴν ἀναλογίαν τῆς πίστεως καὶ ἡ τῶν χαρισμάτων διανομὴ παραγίνεται· μικρὰ μὲν ὀλιγοπίστοις, μεγάλῃ δὲ τοῖς πολλὴν ἔχουσιν ἐν ἑαυτοῖς τὴν εὑρυχωρίαν τῆς πίστεως. ὡς ἀνὸν οὐκ μὴ βλαβεῖεν οἱ ἀπιστότεροι, ταῖς τοῦ Θεοῦ δωρεαῖς ἀπιστοῦντες· τούτου ἔνεκεν καθεξῆς ἴστορεῖν περὶ τῶν ὑψηλοτέρων θαυμάτων παρηγγησάμην, ἀρκεῖν ἡγούμενος τοῖς εἰρημένοις περιγράψαι τὴν περὶ αὐτῆς ἴστορίαν.

*ἔλλαμψις:* a Graeco-Roman word cited first for Plutarch and then for authors of the II and III centuries A. D. Cf. L & S; Sophocles s. v. The word occurs once in Basil's Letters (CCX 317 D), cf. Way, 73.

2. *ἄνδον:* cited first for Aristotle and then for writers of the Graeco-Roman period. The term is found in Arist. GC 322 a 28, apparently on good MS. authority, although cited as dubious by L & S (new edition). Cf. L & S s. v.

3. *καταφωτίζον:* found in poetry and late prose; *καταφωτίζειν* is cited for the Anth. P.; ecclesiastical and Byzantine authors. Cf. L & S; Sophocles s. v.

5. *σώζει τὸν λαὸν ὁ Μωσῆς ἐκ τοῦ τυράννου ρυσάμενος:* God appeared to Moses in a bush and sent him to deliver Israel. Cf. Exodus III. Cf. especially Exodus III 8, 9, 10: γ . . . οἵδα γὰρ τὴν δδύνην αὐτῶν· 8 καὶ κατέβην ἔξελέσθαι αὐτὸν ἐκ χειρὸς Αἰγυπτίων καὶ ἔξαγαγεῖν αὐτὸν ἐκ τῆς γῆς ἐκείνης, καὶ εἰσαγαγεῖν αὐτὸν εἰς γῆν ἀγαθὴν καὶ πολλήν, εἰς γῆν ρέονταν γάλα καὶ μέλι, εἰς τὸν τόπον τῶν Χαναναίων καὶ Χετταίων καὶ Ἀμορραίων καὶ Φερεζαίων καὶ Γεργεσαίων καὶ Εναίων καὶ Ἱεβονσαίων. 9 καὶ τὸν ἵδον κραυγὴν τῶν ὑιῶν Ἰσραὴλ ἤκει πρὸς μέ, κάγὼ ἐώρακα τὸν θλιμμὸν δὲ οἱ Αἰγύπτιοι θλίβουσιν αὐτοῖς. 10 καὶ τὸν δεῦρο ἀποστέλω σε πρὸς Φαραὼ βασιλέα Αἰγύπτου, καὶ ἔξάξεις τὸν λαόν μου τοὺς νιὸντος Ἰσραὴλ ἐκ γῆς Αἰγύπτου. 8 “And knowing

their sorrow, I am come down to deliver them out of the hands of the Egyptians: and to bring them out of that land into a good and spacious land, into a land that floweth with milk and honey, to the places of the Chanaanite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite. 9 For the cry of the children of Israel is come unto me: and I have seen their affliction, where-with they are oppressed by the Egyptians. 10 But come and I will send thee to Pharaō, that thou mayest bring forth my people, the children of Israel, out of Egypt.”

*ρνσάμενος*: mostly poetic, rare in Attic prose. Both forms *ρνσάμην* and *έρρνσάμην* are accepted. Cf. Smyth, p. 714. *ρνομα* is often used with the genitive of danger from which one is rescued and it is frequently followed by a preposition with the genitive as here. Cf. L & S s. v.; Schmid I, 44, 146, 345; III, 219.

#### 6. *ἡμᾶς νομοθέτον*: i. e., Basil.

Page 20, Line 2. *ὅσους διήγαγε καὶ οὗτος διὰ τοῦ ὑδατος*: cf. Exodus XIII, 18; ibid., XIV, 21, 22. 18 καὶ ἐκύκλωσεν ὁ θεὸς τὸν λαὸν ὅδὸν τὴν εἰς τὴν ἔρημον, εἰς τὴν ἐρυθρὰν θάλασσαν· πέμπτη δὲ γενεᾷ ἀνέβησαν οἱ νιοὶ Ἰσραὴλ ἐκ γῆς Αἰγύπτου. 18 “But he led them about by the way of the desert, which is by the Red Sea: and the children of Israel went up armed out of the land of Egypt.” (XIV 21): *ἔξετεινεν δὲ Μωυσῆς τὴν χείρα ἐπὶ τὴν θάλασσαν· καὶ ὑπήγαγεν Κύριος τὴν θάλασσαν ἐν ἀνέμῳ νότῳ βιαίῳ ὅλην τὴν νύκτα, καὶ ἐποίησεν τὴν θάλασσαν ξηράν, καὶ ἐσχίσθη τὸ ὑδωρ.* 22 καὶ εἰσῆλθον οἱ νιοὶ Ἰσραὴλ εἰς μέσον τῆς θαλάσσης κατὰ τὸ ξηρόν, καὶ τὸ ὑδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ εὐωνύμων. “And when Moses had stretched forth his hand over the sea, the Lord took it away by a strong and burning wind blowing all the night; and turned it into dry ground: and the water was divided. 22 And the children of Israel went in through the midst of the sea dried up: for the water was as a wall on their right hand and on their left.”

9. *στύλον (στῦλον)*: mostly poetic, but cf. Hdt. 2, 169. Cited for Trag., O. T. and N. T. Cf. L & S; Sophocles; Thayer s. v. Gregory is here referring to Exodus XIII 21, 22. *ὁ δὲ θεὸς ἤγαπε αὐτῶν, ἡμέρας μὲν ἐν στύλῳ νεφέλης δεῖξαι αὐτοῖς τὴν ὁδὸν, τὴν δὲ νύκτα ἐν στύλῳ πυρός.* 22 οὐκ ἔξελιπεν δὲ ὁ στύλος τῆς νεφέλης ἡμέρας καὶ

ὅ στύλος τοῦ πυρὸς νυκτὸς ἐναρτίον τοῦ λαοῦ παντός. 21 “And the Lord went before them to show the way by day in a pillar of a cloud, and by night in a pillar of fire: (that he might be the guide of their journey at both times). 22 There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people.”

*ἐδαδούχησεν*: chiefly poetic but rare in Attic Greek, cited only for Eur. Tro. 343. It is cited also for C. I., Epigr. Gr., and late writers, that is, Graeco-Roman and Byzantine. Cf. L & S s. v.

10. *τῇ τοῦ Πνεύματος νεφέλῃ*: cf. Exodus XIII 21, 22, quoted in Line 9, above.

*ἔθρεψε τῇ οὐρανίᾳ τροφῇ*: i. e., with manna. Cf. Exodus XVI 4, 13, 14, 15, 31, 35 (cf. also Num. XI, 7; Ps. LXXVII, 24; John VI, 31). 4 εἶπεν δὲ Κύριος πρὸς Μωϋσῆν Ἰδοὺ ἐγὼ ὧδι ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ, καὶ ἔξελεύσεται ὁ λαὸς καὶ συλλέξονται τὸ τῆς ἡμέρας εἰς ἡμέραν, ὅπως πειράσω αὐτοὺς εἰ πορεύονται τῷ νόμῳ μου ἢ οὐ: “And the Lord said to Moses: Behold I will rain bread from heaven for you. Let the people go forth, and gather what is sufficient for every day: that I may prove them whether they will walk in my law or not.” . . . 13 ἐγένετο δὲ ἐσπέρα, καὶ ἀνέβη ὁρτυγομήτρα καὶ ἐκάλυψεν τὴν παρεμβολὴν· τὸ πρωῒ ἐγένετο καταπανομένης τῆς δρόσου κύκλῳ τῆς παρεμβολῆς, καὶ ἴδον ἐπὶ πρόσωπον τῆς ἐρήμου λεπτὸν ώσεὶ κόριον λευκὸν ώσεὶ πάγος ἐπὶ τῆς γῆς. 15 ἴδοντες δὲ αὐτὸ οἱ νιοὶ Ἰσραὴλ εἶπαν ἔτερος τῷ ἔτερῳ Τί ἐστιν τοῦτο; οὐ γὰρ γέδεισαν τί ἦν. εἶπεν δὲ Μωϋσῆς αὐτοῖς Οὗτος ὁ ἄρτος ὃν ἔδωκεν Κύριος ὑμῖν φαγεῖν. . . . 31 καὶ ἐπωνύμασαν αὐτὸ οἱ νιοὶ Ἰσραὴλ τὸ ὄνομα αὐτοῦ μάν· ἦν δὲ ὡς σπέρμα κορίου λευκόν, τὸ δὲ γεῦμα αὐτοῦ ὡς ἐνκρὶς ἐν μέλιτι. . . . 35 οἱ δὲ νιοὶ Ἰσραὴλ ἔφαγον τὸ μάν ἔτη τεσσεράκοντα, ἕως ἥλθον εἰς τὴν οἰκουμένην, ἔφάγοσαν τὸ μάν ἕως παρεγένοντο εἰς μέρος τῆς Φοινίκης. 13 So it came to pass in the evening, that quails coming up, covered the camp: and in the morning a dew lay round about the camp. 14 And when it had covered the face of the earth, it appeared in the wilderness small, and as it were beaten with a pestle, like unto the hoar frost on the ground. 15 And when the children of Israel saw it, they said one to another: Manhu! which signifieth: What is this! For they knew not what it was. And Moses said to them:

This is the bread, which the Lord hath given you to eat. . . .  
 31 And the house of Israel called the name thereof Manna: and it was like coriander seed white, and the taste thereof like to flour with honey. . . . 35 And the children of Israel ate manna forty years, till they came to a habitable land: with this meat were they fed, until they reached the borders of the land of Chanaan."

11. *έμιμεῖτο τὴν πέτραν*: cf. Exodus XVII 5, 6: *καὶ εἶπεν Κύριος πρὸς Μωυσῆν Προπορεύον τοῦ λαοῦ τούτον, λάβε δὲ σεαυτῷ ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ· καὶ τὴν ράβδον, ἐν ᾧ ἐπάταξας τὸν ποταμόν, λάβε ἐν τῇ χειρὶ σου καὶ πορεύσῃ.* 6 *οὐδὲ ἐγὼ ἔστηκα ἐκεῖ πρὸ τοῦ σὲ ἐπὶ τῆς πέτρας ἐν Χωρῆβ: καὶ πατάξεις τὴν πέτραν, καὶ ἐξελεύσεται ἐξ αὐτῆς ὕδωρ, καὶ πίεται ὁ λαός μου.* *ἐποίησεν δὲ Μωυσῆς οὕτως ἐναντίον τῶν νιῶν Τισραὴλ.* 5 "And the Lord said to Moses: Go before the people, and take with thee of the ancients of Israel. And take in thy hand the rod wherewith thou didst strike the river, and go. 6 Behold I will stand there before thee, upon the rock Horeb: and thou shalt strike the rock, and water shall come out of it that the people may drink. Moses did so before the ancients of Israel." Cf. also Numbers XX 8, 9, 10, 11, especially verse 11: *καὶ ἐπάρας Μωυσῆς τὴν χεῖρα αὐτοῦ ἐπάταξε τὴν πέτραν τῇ ράβδῳ δίσ, καὶ ἐξῆλθεν ὕδωρ πολύ, καὶ ἐπιειν ἡ συναγωγὴ καὶ τὰ κτήνη αὐτῶν.* "And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank."

13. *ἔθιγεν*: mostly poetic; rare in Attic prose which uses *ἀπτομαι*. It is cited, however, for Xen., Cyr. I, 3, 5; V, 1, 15; VI, 4, 9. and Arist. Cf. L & S; Sophocles s. v.; Schmid IV, 304.

*ἐπότιζε*: mostly poetic; rare in Attic prose. The word is cited for Hippocrates, Xenophon, Plato and Aristotle, but occurs chiefly in the Septuagint, the N. T. and Graeco-Roman writers. It is cited also for the Anth. P., and the C. I. Cf. L & S; Thayer; Sophocles s. v.; Schmid IV, 221.

14. *ἀβύσσος*: cf. line 5, above. The rock is a figure of Christ and the water issuing from it, of his Precious Blood, which is for us a source of all good, an unfathomable abyss as it were of mercy. Mostly poetic; cited for tragedy, Herodotus, and Aristophanes;

occurs as a subst. also in the Septuagint and the N. T. Cf. Thayer s. v.; Schmid I, 318, II, 187.

15. *οἰαν μαρτυρίου σκηνήν*: i. e., Basil's monastery in the Pontus on the bank of the Iris. The comparison is made between the Tabernacle in the Wilderness, which God commanded Moses to set up, and Basil's Retreat in Pontus. Cf. Exodus XXV, 7, 8: *γ καὶ ποιήσεις μοι ἀγίασμα, καὶ ὁφθῆσομαι ἐν ὑμῖν*: 8 *καὶ ποιήσεις μοι κατὰ πάντα ὅσα σοι δεικνύω ἐν τῷ ὅρει τὸ παράδειγμα τῆς σκηνῆς καὶ τὸ παράδειγμα πάντων τῶν σκευῶν αὐτῆς. οὕτω ποιήσεις.* 8 "And they shall make me a sanctuary: and I will dwell in the midst of them. 9 According to all the likeness of the tabernacle which I will show thee, and of all the vessels for the service thereof: and thus you shall make it." Cf. Exodus XXV 16, 22 (LXX 15, 21): 15 (16) *καὶ ἐμβαλεῖς εἰς τὴν κιβωτὸν τὰ μαρτυρία ἡ ἀν δῶ σοι.* 21 (22) *καὶ γνωσθῆσομαι σοι ἐκεῖθεν, καὶ λαλήσω σοι ἀνθεν τοῦ ἰαστηρίου ἀνὰ μέσον τῶν δύο χερουβεὶμ τῶν ὄντων ἐπὶ τῆς κιβωτοῦ τοῦ μαρτυρίου, καὶ κατὰ πάντα ὅσα ἡν ἐντείλωμαί σοι πρὸς τὸν νιόντοντον Ἰσραήλ.* 15 (16) "And thou shalt put in the ark the testimony which I will give thee." 21 (22) Thence will I give orders, and will speak to thee over the propitiatory, and from the midst of the two cherubim, which shall be upon the ark of the testimony, all things which I will command the children of Israel by thee. Cf. also Ex. XL, 1, 2. *καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων 2 Ἐν ἡμέρᾳ μαζ τοῦ μηνὸς τοῦ πρώτου νουμηνίᾳ στήσεις τὴν σκηνὴν τοῦ μαρτυρίου.* "And the Lord spoke to Moses saying: 2 The first month, the first day of the month, thou shalt set up the tabernacle of the testimony." Cf. Exodus XXV-XL for a complete description of the tabernacle, the ark, the propitiatory and cherubim, the table, the candlestick, the lamps, the altar of incense, the altar of holocaust, the brazen laver, the court with its pillars and hangings, and the holy vestments and ornaments of Aaron and his sons.

*σωματικῶς*: is an adverb of the Graeco-Roman period. It is cited for the N. T., writers of the Graeco-Roman, and Byzantine periods. Cf. L & S; Sophocles; Thayer s. v. It is recorded twice in Basil's Letters. Cf. Way, 101.

16. *πτωχούς*: mostly poetic (Hom. Hes. Trag. Ar. Call.). The word occurs frequently in the N. T., it is cited also for writers of

the Graeco-Roman and Byzantine period. Cf. L & S; Sophocles; Thayer s. v. Cf. Matt. V 3: Μακαρίοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν. “Blessed are the poor in spirit: for theirs is the kingdom of heaven.”

20. σκηνήν δὲ ἀληθῆ . . . τὴν ἐκαστοῦ ψυχὴν ἐδημιούργει: cf. line 15, above.

19. λουτῆρας: cf. Exodus XXXVIII 26, 27; XL 30, 31, 32. ὅτιος ἐποίησεν τὸν λουτῆρα χαλκοῦ καὶ τὴν βάσιν αὐτοῦ χαλκῆν ἐκ τῶν κατόπτρων τῶν νηστευσασῶν αἱ ἐνήστευσαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου ἐν ἦ ήμέρᾳ ἐπηξεν αὐτήν· καὶ ἐποίησεν τὸν λουτῆρα, ἵνα νίπτωνται ἐξ αὐτοῦ Μωσῆς καὶ Ἀαρὼν καὶ οἱ νιοὶ αὐτοῦ τὰς χεῖρας αὐτῶν καὶ τὸν πόδας, εἰσπορευομένων αὐτῶν εἰς τὴν σκηνὴν τοῦ μαρτυρίου: ἢ ὅταν προσπορεύωνται πρὸς τὸ θυσιαστήριον λειτουργεῖν, ἐνίπτοντο ἐξ αὐτοῦ καθάπερ συνέταξεν Κύριος τῷ Μωυσῇ. The Douay translation, which is based on a different version, reads: “He made also the laver of brass, with the foot thereof, of the mirrors of the women that watched at the door of the tabernacle.” “And he set the laver between the tabernacle of the testimony and the altar, filling it with water. And Moses and Aaron, and his sons washed their hands and feet. When they went into the tabernacle of the covenant, and went to the altar, as the Lord had commanded Moses.”

23. πρὸς τὸ ἐκπλύνειν: πρὸς with the accusative of the articular infinitive to express purpose. This construction occurs once in the present treatise. It appears frequently in Basil's Letters as a substitute for purpose clauses. Cf. Way 14, 41.

24. μολυσμόν: a biblical word of the Alexandrian period. Cf. Thayer, p. 695. It is cited first for the Septuagint and occurs once in the N. T., 2 Cor. VII, 1, and is often used by eccl. writers. Cf. L & S; M & M; Thayer s. v.

λυχνίας: cf. Exodus XXV, 37: καὶ ποίσεις τὸν λύχνον αὐτῆς ἐπτά· καὶ ἐπιθήσεις τὸν λύχνον, καὶ φανοῦσιν ἐκ τοῦ ἐνὸς προσώπου. “Thou shalt make also seven lamps: and shalt set them upon the candlestick, to give light over against.” Gregory uses the word λυχνία “the lampstand,” where the Septuagint uses λυχνός; λυχνία is apparently a word of the Alexandrian period being cited for the

Septuagint. It is cited also for C. I.; Plutarch; Lucian, though rejected by the Atticists, according to Lob. Phryn. 313. The term is a later form for *λυχνεῖον* “lampstand,” which in later Greek passed from the vernacular into the Septuagint and the N. T. Greek. *λυχνία* is found as early as B. C. 284-3 in P. Eleph. 57. Cf. L & S; Thayer; Sophocles; M & M s. v.; Schmid IV, 686.

Page 46, Line 1. *κρύφια*: mostly poetic. The adjective *κρύφιος* is cited chiefly for Hes., Pin., Eur., and Soph. The word occurs also in the Septuagint. Cf. L & S; Sophocles s. v.

2. *τὰ τῶν προσευχῶν θυμιατήριά τε καὶ θυσιαστήρια*: cf. Exodus XXX, 1: *καὶ ποιήσεις θυσιαστήριον θυμιάματος ἐκ ξύλων ἀσήπτων*. “Thou shalt make also an altar to burn incense, of setim wood.” *θυσιαστήριον* is cited as a biblical word. Cf. Thayer, p. 695. It is found only in Philo, Josephus, the Bible, and eccl. writers. Cf. L & S; Thayer; Sophocles s. v.

*θυμιατήρια*: rare in Attic, being cited only for Hdt. 4, 162, and Thuc. 6, 46. It is cited chiefly for the N. T. and late writers. Dittenberger Syll. cites inscriptions of the second century (II) B. C. and the first and second (I and II) A. D. Cf. Syll. 588<sup>28</sup>, 583<sup>12</sup>, 804<sup>19</sup>; cf. also L & S; Thayer; M & M s. v.

3. *ἀδόλον*: mostly poetic and late. The word is used here in the sense of “unalloyed” in reference to *χρυσίον*; papyri have confirmed the sense of “pure,” “unadulterated,” “unalloyed.” Cf. M & M s. v. In Attic Greek it is used especially of treaties, “honest,” “free from fraud.” Cf. L & S; Sophocles; M & M; Thayer s. v.

4. *κενοδοξίας*: an Alexandrian word, cited first for the Septuagint. The word occurs in the N. T. and writers of the Graeco-Roman period. Cf. L & S; Sophocles; Thayer; M & M s. v.; Schmid I, 366. *κενοδοξία* is found once in Basil’s Letters, cf. Way, 71.

*μόλυβδος*: mostly poetic, but cf. Hdt. 3, 55; Arist. Meteor. I, 12, 16. This form is late and is equivalent to the earlier and epic *μολυβδος*. Bekker, wherever MS. authority is in favour, retains *μόλυβδος* in Aristotle. Cf. L & S, Cunliffe, Sophocles s. v.

Schmid III, 210. The *i* for *v* has very little authority. Cf. Brugmann, p. 82 An. 2.

5. *λαμπηδόνα*: a Graeco-Roman word. *λαμπηδών* is cited for Plut. I, 265 A; Sext. 12, 14, and Diod. 3, 37. It does not occur in the N. T. Cf. L & S; Sophocles s. v.; Schmid III, 246. The word is found once in Basil's Letters (CCXXI 334 C). Cf. Way, 77.

6. *τὴν μυστικὴν κιβωτόν*: cf. Exodus XXV, 9-15. *καὶ ποιῆσεις κιβωτὸν μαρτυρίου ἐκ ξύλων ἀσήπτων, δύο πήχεων καὶ ἡμίσους τὸ μῆκος, καὶ πήχεος καὶ ἡμίσους τὸ πλάτος, καὶ πήχεος καὶ ἡμίσους τὸ ὕψος: . . . καὶ ἐμβαλεῖς εἰς τὴν κιβωτὸν τὰ μαρτύρια ἃ ἀν δῶ σοι.* “Frame an ark of setim wood, the length whereof shall be of two cubits and a half: the breadth, a cubit and a half: the height, likewise, a cubit and a half. And thou shalt put in the ark the testimony which I shall give thee.” *κιβωτός* (*ἡ*) is used here by Gregory as in the Septuagint and N. T. The word is cited for classical authors and is found also in III B. C. papyri (231 B. C.), and again in 100 A. D., and in early II A. D. It is apparently of Semetic origin. Cf. Lewy Fremwörten, p. 99 f. Cf. M & M; L & S; Thayer; Sophocles s. v.

7. *τὰς πλάκας τῆς διαθῆκης τὰς τῷ θείῳ δακτύλῳ ἐγγεγραμμένας*: cf. Exodus XXXI, 18. *καὶ ἔδωκεν Μωσεῖ, ἥρικα κατέπαυσεν λαῶν αὐτῷ ἐν τῷ ὄρει τῷ Σινά, τὰς δύο πλάκας τοῦ μαρτυρίου, πλάκας λιθίνας γεγραμμένας τῷ δακτύλῳ τοῦ θεοῦ.* “And the Lord, when he had ended these words in Mount Sinai, gave to Moses two stone tables of testimony, written with the finger of God.” Cf. also Deut. IX, 11: *καὶ ἐγένετο διὰ τεστεράκοντα ἡμέρων καὶ τεστεράκοντα νυκτῶν ἔδωκεν Κύριος ἐμοὶ τὰς δύο πλάθας τὰς λιθίνας, πλάκας διαθῆκης.* “And when forty days were passed, and as many nights, the Lord gave me the two tables of stone, the tables of the covenant.” The word *πλάξ* is mostly poetic except in Arist. and Theophr. It is found in the Septuagint and the N. T., and is cited also for Graeco-Roman and Christian writers. Cf. L & S; Sophocles; Thayer s. v.

9. *περιεκτικήν*: in the sense of “containing,” as here, the word *περιεκτικός* is cited for Sext. Emp. M. 10, 24, Galenus, and writers of the Graeco-Roman period and later.

10. *νόμον*: the word *νόμος* refers here to the Decalogue or rather the New Covenant. The argument of this passage may be found in Jer. XXXI, 31-34; Hebr. VIII, 8-12; ibid., X, 15, 16. Cf. Jer. XXXI 31-34: Ἰδοὺ ἡμέραι ἔρχονται, φησὶν Κύριος, καὶ διαθήσομαι τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰούδᾳ διαθήκην καυνήν, 32 οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἔξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ ἐγὼ ἡμέλησα αὐτῶν, φησὶν Κύριος. 33 ὅτι αὕτη ἡ διαθήκη μου ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, φησὶν Κύριος, διδοὺς δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεὸν καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. καὶ οὐ διδάξοντιν ἔκαστος τὸν πολίτην αὐτοῦ καὶ ἔκαστος τὸν ἀδελφὸν αὐτοῦ λέγων Γνῶθι τὸν Κύριον: ὅτι πάντες εἰδότοις με ἀπὸ μικροῦ αὐτῶν ἔως μεγάλου αὐτῶν, ὅτι Ἰλεως ἔσομαι ταῖς ἄδικίαις αὐτῶν καὶ τῶν ἀμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.. 31 “Behold the days shall come, saith the Lord, and I will make a new covenant with the house of Israel and with the house of Juda: 32 Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt: the covenant which they made void, and I had dominion over them, saith the Lord. 33 But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will give my law in their bowels and I will write it in their heart: and I will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbor, and every man his brother, saying: Know the Lord. For all shall know me from the least of them even to the greatest, saith the Lord: for I will forgive their iniquity and I will remember their sin no more.”

14. ἐν ᾧ καὶ τῆς ἱερωσύνης ἡ ῥάβδος ἀεὶ τὸν ἴδιον καρπὸν ἔξηνθει . . . καὶ ἡ στάμνος οὐκ ἐκενοῦτο τοῦ μάννα (lines 12-14): *within* the ark there was nothing else but the tables of the law: but on the outside of the ark, or near the ark, were also the rod of Aaron, and a golden urn with manna. Cf. III Kings, VIII 9: οὐκ ἐν τῇ κιβωτῷ πλὴν δύο πλάκες λίθιναι πλάκες τῆς διαθήκης ἢ ἔθηκεν Μωυσῆς ἐν Χωρῷ, ἢ διέθετο Κύριος μετὰ τῶν νιῶν Ἰσραὴλ ἐν τῷ ἐκπορεύεσθαι αὐτοὺς ἐκ γῆς Αἰγύπτου. “Now in the ark there was nothing else but the two

tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." Cf. also Hebrew IX, 4: Χρυσοῦν ἔχονσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ ἐν ὅ στάμνος χρυσῇ ἔχονσα τὸ μάννα καὶ ἡ ράβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης. "Having a golden censer and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna and the rod of Aaron that had blossomed and the tables of the testament." Cf. Exodus XVI, 32, 33, 34: εἶπεν δὲ Μωυσῆς Τοῦτο τὸ ρῆμα ὃ συνέταξεν Κύριος Πλήρατε τὸ γόμορ τοῦ μὰν εἰς ἀποθήκην εἰς τὰς γενεὰς ὑμῶν, ἵνα ἴδωσιν τὸν ἄρτον ὃν ἐφάγετε ὑμεῖς ἐν τῇ ἐρήμῳ ὡς ἐξήγαγεν ὑμᾶς Κύριος ἐκ γῆς Αἰγύπτου. 33 καὶ εἶπεν Μωυσῆς πρὸς Ἀαρὼν Δάβε στάμνον χρυσοῦν ἔνα καὶ ἐμβάλετε εἰς αὐτὸν πλῆρες τὸ γόμορ μάν, καὶ ἀποθήσεις αὐτὸν ἐναντίον τοῦ θεοῦ εἰς διατήρησιν εἰς τὰς γενεὰς ὑμῶν. 34 ὃν τρόπον συνέταξεν Κύριος τῷ Μωυσῇ. καὶ ἀπέθηκεν Ἀαρὼν ἐναντίον τοῦ θεοῦ εἰς διατήρησιν. "And Moses said: This is the word, which the Lord hath commanded: Fill a gomor of it, and let it be kept unto generations to come hereafter: that they may know the bread, wherewith I fed you in the wilderness, when you were brought forth out of the land of Egypt. 33 And Moses said to Aaron: Take a vessel, and put manna into it, as much as a gomor can hold: and lay it up before the Lord to keep unto your generations. 34 As the Lord commanded Moses. And Aaron put it into the tabernacle to be kept."

The priesthood is confirmed to Aaron by his rod miraculously blooming and bringing forth fruit. This rod is kept for a monument in the tabernacle. Cf. Numbers XVII, especially verses 8, 9, 10: καὶ ἐγένετο τῇ ἐπαύριον καὶ εἰσῆλθεν Μωυσῆς καὶ Ἀαρὼν εἰς τὴν σκηνὴν τοῦ μαρτυρίου, καὶ ἴδον ἐβλάστησεν ἡ ράβδος Ἀαρὼν εἰς οἴκον λευεῖ, καὶ ἐξήνεγκεν βλαστὸν καὶ ἐξήνθησεν ἄνθη καὶ ἐβλάστησεν κάρυα. 9 καὶ ἐξήνεγκεν Μωυσῆς πάσας τὰς ράβδους ἀπὸ προσώπου Κύριου πρὸς πάντας νιοὺς Ἰσραήλ· καὶ εἶδον, καὶ ἐλαβεν ἔκαστος τὴν ράβδον αὐτοῦ. 19 καὶ εἶπεν Κύριος πρὸς Μωυσῆν Ἀπόθες τὴν ράβδον Ἀαρὼν ἐνώπιον τῶν μαρτυρίων εἰς διατήρησιν, σημείον τοῖς νιοῖς τῶν ἀνηκόων: καὶ πανσάσθω ὁ γογγυσμὸς αὐτῶν ἀπ' ἐμοῦ, καὶ οὐ μὴ ἀποθάνωσιν. "He returned on the following day, and found that the rod of Aaron for the house

of Levi was budded: and that the buds swelling had bloomed blossoms, which spreading the leaves, were formed into almonds. 9 Moses therefore brought out all the rods from before the Lord to all the children of Israel. And they saw: and everyone received their rods. 10 And the Lord said to Moses: Carry back the rod of Aaron into the tabernacle of the testimony, that it may be kept there for a token of the rebellious children of Israel: and that their complaints may cease from me, lest they die."

## SECTION 22.

18. *τὴν ἱερατικὴν στολήν*: the sacerdotal robes, i. e., the robes and insignia of an archbishop. A similar phrase is cited for Greg. Naz. I, 496 C. The word *στολή* is mostly poetic, except for Xen. and Plato. In the sense of a bishop's sacerdotal robes it is Byzantine. Cf. L & S; Sophocles; Thayer s. v.

21. *ἀεὶ φέρων τὸν ἐπὶ τοῦ στήθους κόσμον, φῶνομα λογεῖον τε καὶ δῆλωσις καὶ ἀλήθεια*: cf. Exodus XXVIII, 26 (30): *καὶ ἐπιθήσεις ἐπὶ τὸ λόγιον τῆς κρίσεως τὴν δῆλωσιν καὶ τὴν ἀλήθειαν· καὶ ἔσται ἐπὶ τοῦ στήθους Ἀαρὼν ὅταν εἰσπορεύηται εἰς τὸ ἄγιον ἐναντίον Κυρίου· καὶ οἵσει Ἀαρὼν τὰς κρίσεις τῶν νιῶν Ἰσραὴλ ἐπὶ τοῦ στήθους ἐναντίον Κυρίου διὰ παντός.* "And thou shalt put in the rational of judgment, doctrine and truth, which will be on Aaron's breast, when he shall go in before the Lord: and he shall bear the judgment of the children of Israel on his breast, in the sight of the Lord always." Gregory uses *λογεῖον* in its eccl. meaning of "rational." It is equivalent to *ἐστήνης*, and is spelled also *λογίον* as in the Septuagint. Cf. L & S; Thayer; Sophocles; M & M s. v. The *rational* was the high-priest's Breastplate, in which were twelve gems. For a detailed description, cf. Exodus XXVIII 15-30. Cf. Jewish Encyclopedia s. v. *breastplate*. *δῆλωσις* and *ἀλήθεια* are equivalent to the Hebrew *Urim* and *Thummim*, which were objects connected with the breastplate of the high-priest, and used as a kind of divine oracle by which the ancient Israelites divined the will of Jehovah. The Septuagint translates the words *Urim* and *Thummim* to mean *δῆλωσις καὶ ἀλήθεια* ("revelation and truth"); the Vulgate, *doctrina* and *veritas*. Early translators did not seem to know the original meaning of these words. In fact no one seems cognizant of their real meaning. Both ancient and modern

explanations identify them with (a) stones on the high-priest's breastplate, (b) sacred dice, and (c) little images of Truth and Justice such as are found around the neck of an Egyptian priest. Cf. Vigouroux s. v. *Urim* and *Thummim*; cf. also Jewish Encyclopedia s. v. *Urim* and *Thummim*.

22. *τροπικήν*: "figurative" is a late meaning for the word. In this sense *τροπικός* is cited for Dion. H. de Thuc. 2, Longinus 32, and other Graeco-Roman writers. In Longinus 32, 2 the adjective is used substantively *τῷ πλήθει τῶν τροπικῶν* and is the equivalent of *τρόπος*, *trope*. The word is cited first for Aristotle in the sense of "the solstice," and it is used also in the same sense by later writers. Cf. L & S; Sophocles s. v.

*σημασίαν*: an Aristotelian word meaning a "marking," "signifying." *σημασία*, in the Septuagint, means the "giving of a signal, a command." In the sense of "meaning," "signification," "sense," as here, the word is cited for Strabo, Just., and Gramm. Cf. L & S; Sophocles s. v.

25. *πολλάκις ἔγνωμεν αὐτὸν καὶ ἐντὸς τοῦ γνόφου γενόμενον, οὗ ἦν ὁ Θεός*: cf. Exodus XX, 21: *ἰστήκει δὲ ὁ λαὸς μακρόθεν, Μωσῆς δὲ εἰσῆλθεν εἰς τὸν γνόφον οὗ ἦν ὁ Θεός*. "And the people stood afar off. But Moses went to the dark cloud wherein God was." *γνόφος* is the later prose word for the poetic *δνόφος*. The common Attic prose form is *νέφος*. Cf. L & S; Thayer; Sophocles s. v. The allusion is to the cloud overhanging the tabernacle of the testimony, of which Solomon says, "The Lord said that he would dwell in a cloud." (III Kings VIII, 12). Cf. Exodus XL, 28-32: 28 *καὶ ἐκάλυψεν ἡ νεφέλη τὴν σκηνὴν τοῦ μαρτυρίου, καὶ δόξης Κυρίου ἐπλήσθη ἡ σκηνή*. 29 *καὶ οὐκ ἤδυνάσθη Μωσῆς εἰσελθεῖν εἰς τὴν σκηνὴν τοῦ μαρτυρίου, ὅτι ἐπεσκίαζεν ἐπ' αὐτὴν ἡ νεφέλη, καὶ δόξης Κυρίου ἐπλήσθη ἡ σκηνή*. 30 *ἡνίκα δ' ἀν ἀνέβη ἀπὸ τῆς σκηνῆς ἡ νεφέλη, ἀνεξεύγνυσαν οἱ νιοὶ Ἰσραὴλ σὺν τῇ ἀπαρτίᾳ αὐτῶν*: 31 *εὶ δὲ μὴ ἀνέβη ἡ νεφέλη, οὐκ ἀνεξεύγνυσαν ἔως ἡμέρας ἣς ἀνέβη ἡ νεφέλη*. 32 *νεφέλη γὰρ ἦν ἐπὶ τῆς σκηνῆς ἡμέρας, καὶ πῦρ ἦν ἐπ' αὐτῆς νυκτός, ἐναντίον παντὸς Ἰσραὴλ, ἐν πάσαις ταῖς ἀναζυγαῖς αὐτῶν*. 28 "The cloud covered the tabernacle of the testimony, and the glory of the Lord filled it. 29 Neither

could Moses go into the tabernacle of the covenant, the cloud covering all things and the majesty of the Lord shining: for the cloud had covered all. 30 If at any time the cloud removed from the tabernacle, the children of Israel went forward by their troops. 31 If it hung over they remained in the same place. 32 For the cloud of the Lord hung over the tabernacle by day and a fire by night, in the sight of all the children of Israel throughout all their mansions.” Cf. also Exodus XXXIII, 7-11.

*ἀθεώρητον*: an Aristotelian word. It is cited for Aristotle and Graeco-Roman writers. Cf. L & S; Sophocles s. v.

Page 48, Line 2. *περιοχῆς* a late classical word, being cited first for Theophrastus. In the sense of “compass,” as here, *περιοχή* occurs in Theophr. Color. 45, the Septuagint, the N. T., and several Graeco-Roman authors. Cf. L & S; Sophocles; Thayer s. v.

3. *ἐναποκρύπτεται*: a Graeco-Roman word, cited first for Strabo. *ἐναποκρύπτειν* is cited also for Jul. Or. 1.38c, Clem A., and Orig. Cf. L & S (new edition); Sophocles s. v.

*Αμαληκίταις*: cf. Exodus XVII 8-14; Deut. XXV, 17; Wis. XI, 3. Gregory draws a parallel between the conflict of Moses with the Amalec and that of Basil with heresy. ὅπλῳ χρησάμενος τῇ προσευχῇ . . .: οὐ τὰς χεῖρας ἐπαίροντος, ὁ ἀληθινὸς Ἰησοῦς κατηγωνίζετο: cf. Exodus XVII, 11-14: καὶ ἔγινετο ὅταν ἐπῆρεν Μωυσῆς τὰς χεῖρας, κατίσχυνεν Ἰσραὴλ· ὅταν δὲ καθῆκεν τὰς χεῖρας, κατίσχυνεν Ἀμαλὴκ. 12 αἱ δὲ χεῖρες Μωυσῆ βαρεῖαι· καὶ λαβόντες λίθον ὑπέθηκαν ἐπ’ αὐτόν, καὶ ἐκάθητο ἐπ’ αὐτοῦ· καὶ Ἄαρὼν καὶ Ὁρ ἐστήριξον τὰς χεῖρας αὐτοῦ, ἐντεῦθεν εἰς καὶ ἐντεῦθεν εἰς καὶ ἐγένοντο αἱ χεῖρες Μωυσῆ ἐστηριγμέναι ἔως δυσμῶν ἥλιου. 13 καὶ ἐτρέψατο Ἰησοῦς τὸν Ἀμαλὴκ καὶ πάντα τὸν λαὸν αὐτοῦ ἐν φόνῳ μαχαίρας. 14 Εἶπεν δὲ Κύριος πρὸς Μωυσῆν Κατάγραψον τοῦτο εἰς μνημόσυνον εἰς βιβλίον, καὶ δὸς εἰς τὰ φτα Ἰησοῖ, ὅτι ἀλοιφῇ ἐξαλείψω τὸ μνημόσυνον Ἀμαλὴκ ἐκ τῆς ὑπὸ τὸν οὐρανόν. “And when Moses lifted up his hands, Israel overcame: but if he let them down a little, Amalec overcame. 12 And Moses’ hands were heavy; so they took a stone, and put under him, and he sat on it: and Aaron and Hur staid up his hands on both sides. And it came to pass that his hands were not weary until sunset. 13 And Josue put Amalec and his people to flight, by the edge

of the sword. 14 And the Lord said to Moses: write this for a memorial in a book, and deliver it to the ears of Josue; for I will destroy the memory of Amalec from under heaven."

4. *προσευχῆ*: a biblical word, since it is cited first for the Septuagint (Isai. XLVI, 7). *προσευχή* is cited also for the N. T., Graeco-Roman, Christian, and Byzantine writers. As a "place of prayer," especially an "oratory" or "chapel" it is cited for C. I. Cf. L & S; Sophocles; Thayer s. v.

5. *κατηγωνίζετο*: a Graeco-Roman word, cited first for Polybius and other writers of the same period. It occurs once in St. Paul, cf. Hebr. XI, 33.

6. *Βαλαάμ*: a soothsayer, who being called by Balac, King of Moab, to curse the Israelites, was constrained to bless them. For the sake of worldly gain Balaam was inclined to satisfy Balac. God punished his perverse disposition by constraining him to bless rather than to curse Israel; and he suffered him to fall deeper and deeper into sin, until he at last gave that abominable counsel against the people of God, which ended in his own destruction. Cf. Num. XXII, XXIII, XXIV, XXV, XXXI, 8; Jos. XIII, 22. For reference to his evil teaching cf. 2 Peter II, 15; Jude 11; Apoc. II, 14. The parallel aimed at here by Gregory probably has reference to those heretics who for the sake of private ends put a scandal before the people of God after the manner of Balaam.

*μαγγανείας*: rare in Attic, since it is cited only for Plato Legg. 908 D, 933 A. The word *μαγγανεία*, "witchcraft," is not common in Late Greek as it is cited only for Athanaeus, Themistius, and Aristides. Cf. L & S; Sophocles s. v.; Schmid II, 173.

7. *όνωδει*: late Attic and rare, cited only for Aristotle, Plutarch, and Origen. It occurs in the aforementioned authors in the form *όνοειδής*. Cf. L & S; Sophocles s. v. *όνοειδής*.

8. *δαιμόνων*: is used here in its eccl. meaning of "demon." In Class. Greek the word means "divinity," "genius." The word occurs frequently in Basil's Letters in its eccl. sense. Cf. Way, 111.

*ἀνενέργητον εἶχον εἰς κακίαν τὸ στόμα*: this comparison is drawn from Num. XXII, 18: *καὶ ἀπεκρίθη Βαλαὰμ καὶ εἶπεν τοῖς*

ἀρχονσιν Βαλάκ Ἐὰν δῷ μοι Βαλάκ πλήρη τὸν οἶκον αὐτοῦ ἀργυρίου καὶ χρυσίου, οὐδὲ δυνήσομαι παραβῆναι τὸ ρῆμα Κυρίου τοῦ θεοῦ, ποιῆσαι αὐτὸ μικρὸν ἢ μέγα ἐν τῇ διανοίᾳ μου. The Douay reads: “Balaam answered: If Balac would give me his house full of silver and gold, I cannot alter the word of the Lord my God, to speak either more or less.” Just as God constrained Balaam to bless rather than to curse Israel, so did Basil render the teachings (doctrines) of heretics ineffectual by his prayers, untiring efforts, and writings. ἀνενέργητον: a Graeco-Roman word. It is cited for medical and philosophical writers of the Graeco-Roman and Byzantine periods. Cf. L & S; Sophocles s. v. ἀνενέργητος occurs frequently in Gregory's writings, for its use in the *Λόγος Κατηχητικός*, cf. 10, 17; 19, 6; 35, 3; 57, 13; 125, 11.

10. *κατάραν*: mostly poetic. In Plat. Alc. 2, 143 B it is an antonym of *εὐχή*; and Thayer cited it also as an antonym of *εὐλογία*. Cf. L & S; Thayer s. v.; Schmid II, 199. Note Gregory's use of the three words in the same sentence.

### SECTION 23.

18. *τὸν βίον*: used here in the sense of the “world”; a late usage cited only for Sext. Emp. M. 11, 49, and Luc. D. Deor. 13, 1. Cf. L & S s. v. For another instance of this use of *βίος* in Gregory's writings, cf. Περὶ τοῦ Ἀγίου Πνεύματος καὶ Μακεδονιάνων τῶν Πνευματομάχων, M. II, 1332 C: καὶ πολλὰ τοιαῦτα λέγειν ἔστι ἐκ τε τῶν ἀρχαίων διηγημάτων, καὶ ἐκ τῶν παρόντων τοῦ βίου ὑποδειγμάτων.

*μνημόσυνον*: an Herodotian word, cited first and chiefly for Herodotus. It is rare in Attic, being cited only for Thucydides (V, 11), and Aristophanes (Vesp. 538 and 559). *μνημόσυνον* occurs also in the Septuagint and the N.T. In Byzantine Greek it is cited for Joannes Jejunator 1924 B in the sense of “a *requiem* for the repose of the soul of a person.” Cf. L & S; Thayer; Sophocles s. v.

19. *οὐθέτερος*: a late form of *οὐδέτερος*. It is the equivalent of the Latin *neuter*. Cf. L & S. The word *οὐθέτερος* occurs once in Basil's Letters, cf. Way, 169.

20. *τάφος*: mostly poetic. In the sense of "tomb," "grave," "sepulchre," as here, the word is cited for Hesiod, Pind., Hdt., Aesch., and Soph., also for the N. T. and late Byzantine writers, but never thus in Homer, where the meaning is "burial," a meaning which is generally found in Trag., Hdt., and Thuc. Cf. L & S; Thayer; Sophocles s. v.

21. *οὗτε οὗτος περιουσίᾳ τινὶ ὑλικῇ ὑπερχώσθη*: Gregory in his life of Macrina mentions briefly the death of Basil but does not refer to his place of burial. Their sister was buried in the family tomb but there is nothing in the following passages to warrant that Basil was buried there. Cf. *Eis τὸν Βίον τῆς Ὁσίας Μακρίνης* M. III, 973 C: ὅκτὼ δὲ μετὰ τοῦτο διαγενομένων ἐτῶν, τῷ ἐννάτῳ ἔνιαυτῷ, ὁ κατὰ πᾶσαν τὴν οἰκουμένην ὀνομαστὸς Βάσιλειος ἐξ ἀνθρώπων πρὸς τὸν Θεὸν μετοικίζεται, κοινὴ πένθους ἀφορμὴ τῇ πατρίδι καὶ τῇ οἰκουμένῃ γενόμενος. ἡ δὲ πόρρωθεν ἐκ φήμης ἀκούσασα τὴν συμφοράν, ἔπαθε μὲν τὴν ψυχὴν ἐπὶ τῇ τοσαύτῃ ζημίᾳ; πῶς γὰρ οὐκ ἔμελλεν ἅπτεσθαι κάκείνης τὸ πάθος, οὐ καὶ οἱ ἔχθροι τῆς ἀληθείας ἐπῆσθοντο; *ibid.*, 993 C: ἐπτὰ δὲ ὄντων. ἡ ὅκτὼ τῶν ἐν μέσῳ σταδίων ἀπὸ τῆς ἐσχατᾶς ἐπὶ τὸν τῶν ἀγίων Μαρτύρων οἶκον, ἐν ὧ καὶ τὰ τῶν γονέων ἀπέκειτο σώματα· διὰ πάσης σχεδὸν τῆς ἡμέρας μόλις τὴν ὁδὸν διηνύσαμεν. οὐ γὰρ εἴα τὸ πλῆθος τό τε συνερχόμενον καὶ τὸ ἀεὶ προσγινόμενον, κατὰ γνώμην τὴν πρόσοδον γενέσθαι. *ibid.*, 996 A, B: Ἐπεκαλύφθη γὰρ σινδόνι καθαρῷ πρὶν ἐν ὀβθαλμοῖς ἡμῶν γενέσθαι τὰ σώματα τῇ τοῦ πώματος ἐπάρσει, καθ' ἑκάτερον ἄκρον τῆς σινδόνος ἀντεισιούσης· καὶ οὕτως ὑποκρυφθέντων τῇ σινδόνι τῶν σωμάτων ἀράμενοι τῆς κλίνης τὸ ἱερὸν ἐκεῖνο σῶμα, ἐγώ τε καὶ ὁ μημονεύθεις τῶν τόπων ἐπίσκοπος, τῇ μητρὶ παρακατεκλίναμεν, κοινὴν ἀμφοτέραις πληροῦντες εὐχήν. τοῦτο γάρ παρὰ πᾶσαν τὴν ζωὴν συμφύνως ἀμφότεραι τὸν Θεὸν ὑποῦντο, ἀνακραθῆναι μετὰ τὸν θάνατον ἀλλήλαις τὰ σώματα καὶ τὴν κατὰ τὸν βίον ἐν τῇ ζωῇ κοινωνίαν μηδὲ ἐν τῷ θανάτῳ διαζευχθῆναι. ὑπερχώσθη: the word ὑποχώρω is not cited in any of the lexica. It is apparently coined by Gregory on the analogy of *διαχώρω*, the older form of the verb; and *διαχώννυμι* and *καταχώννυμι*, the later forms. Both *διαχώρω*, "complete the mound," and *καταχώννυμι*, "to overwhelm," "bury," are Herodotian. The latter is used metaphorically by Plato and Plutarch. *χώρω* is rarely used in the sense of "cover with earth," "bury." Cf. L & S, s. v.

*συμπαρῆλθεν*: a Graeco-Roman word, cited first for Philo

2, 513; then for Greg. of Nyssa. Note its use here with the dative. Cf. L & S s. v. A similar construction is found in Julian who construes with the dative a number of verbs compounded with several prepositions, e. g. *συμπροέρχεσθαι* etc. Cf. Boulenger 55 ff.

Page 50, Line 3. *ἰπόληψιν*: in the sense of “reputation,” as here, the word is cited for the Alexandrian, Graeco-Roman, and Byzantine periods. *ἰπόληψις* in Classical Greek means “a taking up.” Cf. L & S; Sophocles s. v. Basil uses the term to mean “reputation” (CCXXIII 337 Α), “opinion” (CCLXII 404 A). Cf. Way 134.

*ἡ ιστορία λέγονσα:* cf. Deut. XXXIV 5, 6; καὶ ἐτελεύτησεν Μωυσῆς οἰκέτης Κυρίου ἐν γῇ Μωὰβ διὰ ρήματος Κυρίου. 6 καὶ ἔθαψαν αὐτὸν ἐν Γαὶ ἐγγὺς οἴκου Φογώρ· καὶ οὐκ οἶδεν οὐδεὶς τὴν ταφὴν αὐτοῦ ἔως τῆς ἡμέρας ταύτης. “And Moses the servant of the Lord died there, in the land of Moab, by the commandment of the Lord. 6 And he buried him in the valley of the land of Moab over against Phogor: and no man hath known of his sepulchre until this present day.”

4. *σήμερον*: Ionic for the usual Attic form *τήμερον*. Cf. Brugmann, p. 115; White, Sect. 129, 7. *σήμερον* occurs occasionally in comedy, is found frequently in the N. T., and is cited only once for the Septuagint (Exodus V, 14). Cf. L & S; Thayer; Sophocles s. v. Schmid thinks that *σήμερον* instead of *τήμερον* is probably a vulgarism, which possibly came in as an Ionism, or is perhaps due to analogy with the form *σευτλίον* for *τευτλίον*. Cf. Schmid IV, 232, 580, 684. The word *σήμερον* occurs three times in Basil’s Letters. Cf. Way 171.

6. *πόρρω*: a later form for the older Attic *πρόσω*. The word occurs frequently in Basil’s Letters, cf. Way 170.

9. *ἐνεστῶσαν*: the tense seems to give added testimony to Merdier’s and Kellner’s opinion that this feast was established in 380.

## SECTION 24.

13. *κομπώδη*: a Thucydidian word, cited only for Thucydides and Plutarch. Longinus uses it in the comparative, cf. XXIII, 4: *φύσει γὰρ ἐξακούεται τὰ πράγματα κομπωδέστερα ἀγεληδὸν οὔτως τῶν ὄνομάτων ἐπισυντιθεμένων*.

15. *ἀνατροφήν*: a Graeco-Roman word, cited for Dion. H. de Rhet. 5, 3; Plut. 2, 608 C etc. Cf. L & S s. v.

16. *συνήκμασε*: late Class. Greek, cited for Anth. P., Arist., and Graeco-Roman writers, e. g. Plut. and Polyb. Cf. L & S; Sophocles s. v.

18. *ἱψηγορίαν*: a Graeco-Roman word, cited for Philo I, 365; and Longinus 8, 1. Both the substantive and the verb (*ἱψηγορέω*) are apparently coined by Philo from the adjective which is cited first for Aeschyl. Pr. 318, 360. Cf. L & S; Sophocles s. v.

21. *ἐφάψεται*: mostly poetic, but cf. Hdt. I, 199, VIII, 105, and Plato, Symp. 212 A, *et passim*. Cf. L & S s. v.; Schmid IV, 300.

*ώς ἀν μή . . . συγκαθαιρεθείη*: *ώς* may introduce a causal clause, the negative is *οὐ*. Cf. Kühner II, 2, 188; Smyth, 2245. In the present passage *ώς* may be considered as approaching the meaning of *if* and so take *μή*, on the analogy of causal *ὅτε* and *ὅπότε*. Cf. Smyth 2249 b. In the present treatise this is the only instance of a causal clause introduced by a causal conjunction. Elsewhere in Gregory's writings there have been noted a frequent use of *διά* with the accusative of the articular infinitive, one instance of *ἐκ* with the genitive of the articular infinitive, *ὅτι* with the indicative and *ὅτι* with the subjunctive, *διότι* with the aor. opt. and *ἄν*, *διότι* with the perfect indicative, and *εἰπερ* with the present indicative. St. John Chrysostom uses only once *ώς* with the aor. opt. and *ἄν* to express cause. Cf. Dickinson, 133. Julian too uses only once *ώς* to introduce a causal clause. Cf. Boulenger, 155.

22. *μικροφύει*: a Graeco-Roman word and rare, cited only for Strabo 821; cf. L & S; Sophocles s. v.

*συγκαθαιρεθείη*: rare in all periods, cited for Hdt. IX, 35; Thuc. I, 132; ibid. VI, 6; VIII, 46; Plut. Agis 20. Cf. L & S; Sophocles s. v.

Page 52, Line 2. *ἴαντοῖς*: the third person plural of the reflexive pronoun for the first person plural. This construction occurs even in Classical Greek, but becomes more pronounced in the Alexandrian

period. Cf. Kühner II, 1, 571. Gregory shows the tendency of later Greek writers and frequently uses the form of the third person plural, almost totally disregarding the forms of the first and second persons. The form of the third person singular for first and second person plural is rare. Following are a few examples of the third person plural cited from his works: Letter IX, 37, 8 (M. III, 1040 B) : ἔαντων = ἡμῶν αὐτῶν; Letter XVII, 49, 13 (M. III, 1057 B) : ἔαντων = ἡμῶν αὐτῶν; Letter XVII, 51, 13 (M. III, 1061 A) : ἔαντων = ἡμῶν αὐτῶν. Πρὸσ Εὐνόμ. I, 248, 28 (M. II, 949 A) : ἔαντων = ἡμῶν αὐτῶν. Jannaris 1406, 1407. Numerous examples are found in Basil's Letters. Cf. Way, 7 f. Julian likewise very frequently uses the reflexive pronoun of the third person for the first and second person, especially in the plural; the singular is found very rarely in his writings. Cf. Boulenger, 176 f.

3. *κατασμικρύειν*: late Attic. It is cited first for Dem. Phal. 44; then Luc. Gall. 14, al., and the passive occurs in M. Anton. 8. 36. The word is equivalent to *κατασμικρίζω*, which is cited first for Arist. Eth. N. 8, 13, 10. Cf. L & S; Sophocles s. v.; Schmid IV, 707.

5. *εὐγένειαν*: rare in Attic prose, but cf. Plat. Euthyd. 279 B; Rep. 618 B. The word, used chiefly by late writers, is also cited of animals for Plut.; it is used of style by Longinus 34, 2. Cf. L & S s. v.; Schmid IV, 358.

10. *μαστιγίαν*: mostly poetic and rare. Besides Sophocles and Aristophanes, the word is cited for Plato, Gorg. 524 C. Cf. Ast. s. v. It is equivalent to Latin *verbero*. Cf. L & S s. v.; Schmid II, 201.

13. *σωματικῆς*: an Aristotelian word. It is equivalent to the Latin *corporeus*, and is used from Aristotle on. For the adverb, cf. Coloss. II, 9, and Sect. 21, 20, 10 of the present commentary. Cf. also L & S, Thayer, Sophocles s. v.

20. ἀλλ' εἰς τὸ ἐπέκεινα ἵεσθαι τῇ ψυχῇ: Basil had withdrawn his heart and his affections from things of earth, he was master of the emotions of his soul, and he had thus become empowered to enjoy τὸ Ἀγαθὸν—καθαρὸν δὲ καὶ ἀμυγὲς καὶ ἀμέτοχον τοῦ κακοῦ τὸ ἀγαθὸν καρποῦσθαι. ὅπερ οὐδὲν ἄλλο ἔστιν, ὡς γε ὁ ἐμὸς λόγος, ἦ

μετὰ τοῦ Θεοῦ εἶναι μόνον, καὶ ταύτην ἅπαυστον ἔχειν καὶ διηγεῖται τὴν τρυφήν, καὶ μηκέτι συγκαταμγνύειν τῇ ἀπολαύσει ταύτη τὰ πρὸς τὸ ἐναντίον ἀφέλκοντα. καὶ εἰ χρὴ τολμήσαντας εἰπεῖν, τάχα οὕτως ἂν τις ἀπὸ τοῦ κόσμου, ὃς ἐν τῷ πονηρῷ κεῖται, ἀρπαγείη πάλιν εἰς τὸν παράδεισον, ἐν ω καὶ Παῦλος γενούμενος, ἥκουσέ τε καὶ ἔδε τὰ ἄρρητα καὶ ἀθέατα, ἡ οὐκ ἔξδον ἀνθρώπῳ λαλῆσαι. Cf. Περὶ Παρθενίας (M. III, 376 C). καὶ συμμετωροποεῖν ταῖς θείαις δυνάμεσι, i. e. through virtue, which is a “light and buoyant thing,” he had attained to union with God, who is very Wisdom, and Sanctification, Truth and Joy and Peace. Cf. ibid. 393 D (Isa. LX, 8); 385 D (I Cor. I, 30).

8. περιοχήν: Cf. Sect. 22, 48, 2.

21. νοητοῖς: in the *Λόγος Κατηχητικὸς ὁ Μέγας*, Chap. VI, p. 28 ff. (M. II, 25 B, C) Gregory adopts a two-fold division of natural creation, viz., the world of sense—*τὸ αἰσθητόν*; and the world of intelligence—*τὸ νοητόν*. In this he differs from Origen, who retains Paul's division of human nature, i. e., *σῶμα, ψυχή, πνεῦμα* (I Thess. V, 23). Gregory says: διπλῆ τις ἔστιν ἐν τοῖς οὖσιν ἡ κατανόησις, εἰς τὸ νοητόν τε καὶ αἰσθητὸν τῆς θεωρίας διηρημένης. καὶ οὐδὲν ἀν παρὰ ταῦτα καταληφθείη ἐν τῇ τῶν ὄντων φύσει τῆς διαιρέσεως ταύτης ἔξω φερόμενον. δίηρηται δὲ ταῦτα πρὸς ἄλληλα πολλῷ τῷ μέσῳ, ὡς μήτε τὴν αἰσθητὴν ἐν τοῖς νοητοῖς εἶναι γνωρίσμασι, μήτε ἐν τοῖς αἰθητοῖς ἐκείνην, ἀλλ' ἀπὸ τῶν ἐναντίων ἐκατέραν χαρακτηρίζεσθαι ἡ μὲν γὰρ νοητὴ φύσις ἀσώματόν τι χρῆμά ἔστι καὶ ἀναφέσ καὶ ἀνείδεον· ἡ δὲ αἰσθητὴ κατ' αὐτὸ τὸ ὄνομα ἐντός ἔστι τῆς διὰ τῶν αἰσθητηρίων κατανόησεως. *νοῦς*, as used by Gregory, corresponds to what in Scholastic philosophy is known as *intellect*, that *spiritual, non-organic* faculty which has for its formal objective the abstract and the universal. It is a function of the mind (*ψυχή*) alone; unlike sentiency it is not exerted by means of any organ. Nevertheless it is mediately dependent on the brain. Cf. Maher 239, 240, 241. *ψυχή* (*soul, mind*) is the thinking principle, that by which I feel, know, and will and by which my body is animated. ibid., 1. *τὸ διανοητικόν* in Aristotle's scheme is the *Reason*. ibid., 33. *διάνοια*, as distinguished from *νοῦς*, is the process of rational thought, while *νοῦς* is the intuitive and speculative reasoning. Cf. Strawley, p. 35, n. 15-16.

ἐμβατεύειν: mostly poetic. The word *ἐμβατεύω* is cited also for Dem. 894, 8; 1086, 19; Isaetus 74, 42; and occurs in the

Septuagint and the N. T. Cf. L & S; Thayer s. v.; Schmid II, 195. Gregory construes ἐμβατέειν with the dative. The only other example of this construction is found in Dion. H. (Antig.) I, 77. The more frequent usage in Attic Greek is with the gen. and *eis* with the acc. Cf. L & S; Kühner II, 1, 347.

*συμμετεωροπορεῖν*: cited only for Gregory of Nyssa, probably coined by him. Cf. Meridier 94; L & S s. v. Other examples of Gregory's use of the word are: M. I, 945 B; M. III, 337 D, 549 C, 972 A.

22. *σωματικῷ ἐφολκίῳ*: cf. Sect. 7, 5, 13.

Page 54, Line 1. *συνερανίζεσθαι*: rare in Attic, cited once for Plato. Ax. 369 A being used mostly by Graeco-Roman writers. Cf. L & S s. v.

3. *φύλλα*: mostly poetic, in the sense of "foliage," as here. The word undergoes a change of meaning in the Byzantine period, viz., the "leaf of a book." Cf. L & S; Sophocles s. v.

*βῶλος*: mostly poetic. Often in Anth. and late prose as a proverb. Cf. L & S s. v.; Schmid I, 324, III, 188.

7. *συντυχία*: used here in the classical sense of "coincidence." For its use in its late meaning of "social contact," cf. Sect. 13, 12, 6.

## SECTION 25.

11. *τίς οὖν ἡ Βασιλείου εὐγένεια*; (line 13) . . . *φίλοις* (line 31): note this highly rhetorical passage containing dialektikon, metaphor, allegory, and alliteration, etc.

12. *οἰκείωσις*: this word as found in Basil and Gregory of Nyssa has clearly undergone a decided change of meaning. *οἰκείωσις* in Thuc. 4, 128 is cited as meaning "a taking as one's own," "appropriation." In Clem. A., the meaning given is "a making one's friend"; in Basil, "friendship"; while Gregory uses it in the present treatise to mean "intimacy" in the sense of friendship with God. Cf. L & S; Sophocles s. v.; Way 142.

14. *ὁ γὰρ τὸν Θεὸν δεξάμενος . . . ἔξουσίαν ἔχει τέκνον Θεοῦ γενέσθαι*: an echo of John I, 12: *οσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἔξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύοντιν εἰς τὸ ὄνομα αὐτοῦ*. "But

as many as received him, he gave them power to be made the sons of God, to them that believe in his name."

16. *γεωργῶν*: in its metaphorical sense of "practice," "cultivate," as here, cited for Demosthenes and late writers. It is cited also for the Septuagint and the N. T. *γεώργω* in its literal meaning of "practise husbandry," "plough," etc. is cited for Plato and Aristotle. Cf. L & S; Thayer s. v.; Schmid IV, 397.

17. *ἐμβιοτεύει*: a Graeco-Roman word, cited only for Aretaeus C. D. 1, 4. He uses it of epilepsy, *flourish* in certain conditions. Gregory uses it in the present treatise with a decidedly different meaning, viz., "lives in." For him *ἐμβιοτεύω* is the equivalent of *ἐμβιόω* in the meaning of "to live in." *ἐμβιόω* is late classical, being cited first for Theophr. H. P. 3, 6, 4, then for late writers as Diod. S. 5, 19; Lib. Or. 18, 31, and Plut. Galb. 29. Cf. L & S (new ed.); Sophocles s. v.; Schmid IV, 353.

*σωφροσύνη*: in Gregory's language sobriety is that virtue which exercises a well-ordered control over the emotions of the soul. Cf. Περὶ Παρθενίας, M. III, 392 C, D: οὐκοῦν προνοητέον ἡμῖν τῆς ἐν τούτοις εὐαρμοστίας, ἦν ἡ ἀληθῆς σωφροσύνη πέφυκεν ἐμποιεῖν ταῖς ἡμετέραις ψυχαῖς. καὶ εἰ χρὴ τὸν τελειότατον τῆς σωφροσύνης ὄρον ἐπιτοκητῆσαι, τάχα τοῦτο σωφροσύνη κυρίως ἀν λέγοιτο, ἡ πάντων τῶν ψυχικῶν κινημάτων μετὰ σοφίας καὶ φρονήσεως εὐτακτος οἰκονομία. καὶ ἡ τοιαύτη κατάστασις τῆς ψυχῆς οὐκέτι πόνου τινὸς οὐδὲ πραγματείας πρὸς τὴν τῶν ὑψηλῶν τε καὶ οὐρανίων μετουσίαν δέησται, ἀλλ' ἐν πολλῇ ῥαστώνῃ τὸ τέως δυσέφικτον εἶναι δοκοῦν κατορθώσει φυσικῶς, τῇ ὑπεξαιρέσει τοῦ ἐναντίου τὸ ξητούμενον ἔχονσα.

18. *ἔφεστιον*: mostly poetic, cited for Homer and tragedy in the sense of "home," "hearth," "household," as here. It is rare in prose, cited several times for Herodotus, once for Plato in the sense of Latin, *Lares or Penates*, cf. Legg. 931 A; *ἔφεστιον* employed merely of *guests* is cited as frequent in Apollonius of Rhodes. Cf. L & S; Cunliffe, Linwood s. v.

20. *ἐνδιαιτώμενος*: an Herodotian word, cited first for Herodotus, then for Xen., Thuc., Luc., and Philostr. Cf. L & S s. v.; Schmid I, 263, IV, 162.

*ἐπηγάλλετο*: mostly poetic and rare, cited for Homer, Xenophon, and Byzantine epic. Cf. L & S s. v.

21. *μαρμαρίνοις*: mostly poetic and late. The word is cited for Theocr. Ep. 10, 2, Anth. P. 76, 49, Diod. S. 17, 45, and for I. G. 2377. Cf. L & S s. v.

*ἐναβρυνόμενοι*: a Graeco-Roman word, cited first for Dion. H. and then for Epict., App., Luc., and Dio C. Cf. L & S; Sophocles s. v.

Page 56, Line 4. *προσμαρτυρεῖτωσαν*: a form common to the *κοινή*. The endings of the third plural imperative *-τωσαν* and *-σθωσαν* are post-Classical and Hellenistic. The ending *-ωσαν* appeared for the first time in Attic inscriptions in the third century. The forms *-τωσαν* and *-σθωσαν* are used exclusively in papyri and in the N. T.; while writers of the literary *κοινή* admit both the longer Hellenistic forms and the shorter Attic forms (*-των* and *-σθων*); but the Atticists differ in their usage. Aelian uses only the long *κοινή* form, Aristides and Philostratus admit only the Attic short forms. Lucian uses the imperative endings in *-τωσαν* and *-σθωσαν*. "These forms, however, all occur in the mock laws of the Saturnalia, where they are interspersed to give a legal flavour to the laws." Horace (Satires II-1), for a similar purpose, uses old imperative forms common in law. Cf. Deferrari, Lucian's Atticism, 20. For further examples in Gregory's writings, cf. Πρὸς Εὐνόμ. II, 225, 22, 26 (M. II, 920 D); ibid., I, 178, 20 (M. II, 421 D).

## SECTION 26.

5. *ἀχώρητον*: a Graeco-Roman word, cited mostly for eccl. writers. Cf. L & S.

*παραιτητέον*: a Graeco-Roman word, cited first for Plutarch 2, 709 D.

9. *εἰ μὴ . . . ποιήσωμεν*: this use of *εἰ* for *ἴαν* with the subjunctive is poetic, and rare in Attic prose. It is found often in Homer, occasionally in Theognis, Pindar, Aeschylus, Sophocles, and Herodotus, and very seldom and only in doubtful cases among Attic prose writers (Thuc. 6, 21; Plat. Legg. 761 c.). Cf.

Kühner II, 2, 474 An. 1. This form, however, becomes frequent among the later Atticists. Cf. Schmid I, 244; IV, pp. 85, 620. In Basil's Letters *εἰ* occurs with the subjunctive six times. Cf. Way, 31.

8. *τὴν μνήμην . . . γενέσθαι*: cf. Eccl. XLIV.

12. *ἐφύβριστον*: an Alexandrian word, cited first for the Septuagint. Cf. Sap. XVII, 7. It is used mostly by Graeco-Roman and eccl. writers. Cf. L & S; Sophocles s. v. *ἐφύβριστος* occurs once in Basil' Letters. Cf. Way, 87.

*καθάπερ γὰρ ἐπὶ δακτυλίου σφενδόνης* (page 56, line 21) . . . *ἔπαινος* (page 58, line 9): note the long comparison.

Page 58, Line 3. *ἀναμαξάμενος*: a poetic word, rare in Attic Greek. It is cited mostly for Graeco-Roman writers. Cf. L & S s. v.; Schmid, 214, III, 181; Cunliffe s. v.; Stephanus 5949 b.

4. *εὐδιάθετον*: in the sense of "well-ordered," as here, a Graeco-Roman word, cited for Joseph. B. J. 3, 5, 2. Used of persons in the sense of "well-disposed," the word is eccl. and Byzantine. Cf. L & S; Sophocles s. v.

*γλυφῆς*: a Graeco-Roman word, being cited first for Diod. 5. 44, and then for Plut. 2, 985 B. It is cited also in I. G.,—(1) 540 (Mistri) cf. C. I. G. 4558; in C. P. Herm. 127 (III A. D.). Cf. L & S (new edition) s. v.

## SECTION 27.

11. *σωφροσύνη τὸν σώφρονα*: note the play upon words. For Gregory's own definition of the virtue *σωφροσύνη*, cf. Sect. 25, 54, 17.

14. *ἀκτήμονας*: mostly poetic and late, cited for Homer, Theocritus, and Plutarch, also Dio Cassius. Cf. L & S; Cunliffe s. v.; Schmid I, 148.

16. *ἐπιδόξος*: in the sense of "glorious," as here, cited for Pindar and late prose writers. Cf. L & S; Sophocles s. v.

23. *θησαυροφυλακεῖος*: a Graeco-Roman word, cited for Atremid. 1, 74, Eust. Opusc. 71, 10. Cf. L & S s. v.; Stephanus 9394 b.

Page 60, Line 1. *κατηρτισμένος γὰρ ἔσται μαθητὴς ὡς ὁ διδάσκαλος αὐτοῦ*: cf. Luke VI, 40: *οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ*.

*κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.* “The disciple is not above his master: but everyone shall be perfect, if he be as his master.” Gregory’s rendering differs slightly from the Greek text.

3. *μαθητεύσας*: In the middle voice an eccl. word of the Graeco-Roman period. In the middle voice it is chiefly ecclesiastical, being cited for the N. T. and the Fathers; in the active, as here, it is cited for Plut. 2, 832 B. Cf. L & S; Sophocles; Thayer; M & M s. v.

*ρήτορι*: used here in its late meaning of “rhetor,” “a teacher of eloquence.” It is cited for Plut. 2, 131 A in this sense, and is equivalent to the Latin, *rhetor*. In Attic Greek it is the Latin, *orator*.

4. *ἀναξιόπιστος*: rare in Attic and in later literature. Simplicius, a philosopher of the sixth century A. D., in his commentary on Aristotle’s Physics, cites the word *ἀναξιόπιστος* for Eudemius, a philosopher of the fourth century B. C. The word is cited also for Alex. Aphr. Cf. L & S; Sophocles s. v.

5. *καθηγητοῦ*: rare in Attic, cited only for Numenius in Athenaeus 313 D. This word, which in the N. T. is confined to Matt. XXIII, 10, is cited also for Dion. H., Plut., and Papyri of the second and third centuries of our era. Cf. L & S; Sophocles; Thayer; M & M s. v.

6. *ἐαντοῦ*: the third person singular of the reflexive pronoun for the second person singular is rarely used by Gregory. Nor is this construction frequent in Basil or Julian. Cf. Way 8; Bouleenger 177.

8. *ἀνιάτρευτος*: for the Attic *ἀνίατος*. It is a Byzantine word, a compound of a verb stem with the prefix *a-* privative. *ἀνιάτρευτος* is cited for Sophronius of Jerusalem and John of Damascus. Cf. L & S; Sophocles s. v. It occurs once in Basil’s Letters. Cf. Way, 50.

11. *καθηγησάμενον*: used here as in the Graeco-Roman period in the sense of “teacher,” “teaching.” It is thus cited for Strabo 674, Dion. H. de Isae. I, ad Amm. 5; and Plut. 2, 120 A. *καθηγεῖσθαι* is construed here with the genitive of thing (*τῆς τέχνης*),

analogous, perhaps, to genitive of person—"to be teacher of any-one," cf. Strabo 674, etc. Classical Greek uses the word absolutely in the sense of "begin," "be author of," with the genitive; with the accusative in the sense of "conquer," "rule," in the sense of "lead," "act as guide to," with the dative. Cf. L & S; Kühner II, I (c. gen.) 367, 7; (c. acc.) 369, A. 16; (c. dat.) 409; Smyth 1371, 1537, 1538; Jannaris 1297.

*αὐχοῦντες*: mostly poetic, rare in comedy and prose, cited principally for Aeschy., Eur., Anth. P., Hdt., and once for Thuc. II, 39. The verb *αὐχέω* is used only in present and imperfect, except that the future *αὐχήσω* occurs in Luc. D. Mort. 22, 2, the aorist *ηὐχῆσα* in Anth. P., 15. 4, Apollod. 2, 43, and in composition with *ἐξ-*, *ἐπ-*, *κατ-*. Cf. L & S; Thayer; M & M s. v.; Schmid I, 149, 323; II, 191, III, 186, IV, 279.

12. *μαθητείαν*: a Graeco-Roman word, cited first for Dio Chrys. I, 155, 42, then for Orig. I, 544 C. Cf. L & S; Sophocles s. v. The word occurs in Basil's Letter CLIV 243 C. Cf. Way, 75.

15. *Χριστῷ Ἰησοῦ* . . . εἰς τὸν αἰῶνας τῶν αἰώνων. *Ἄμην*: cf. Phil. IV, part of 19, 20, 19 . . . ἐν Χριστῷ Ἰησοῦ. 20 τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τὸν αἰῶνας τῶν αἰώνων. Ἄμην. 19 . . . "in Christ Jesus. 20 Now to God and our Father be glory world without end. Amen."

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